

BURTON

MISSIONS



THE BOY LINCOLN AND HIS MOTHER

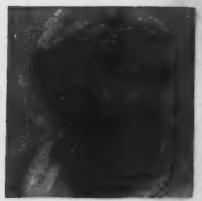
From a new painting by M. L. Bracker

In this issue

WHY ABRAHAM LINCOLN NEVER
JOINED THE BAPTIST CHURCH

By John F. Cady

VOLUME 26
NUMBER 2



WHO'S WHO

In This Issue

Robert A. Ashworth, former Editor of *The Baptist*, is Secretary of the National Conference of Jews and Christians.

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John F. Cady is professor of history in Franklin College, Franklin, Ind.

E. H. Cressy is a missionary in China, in service since 1909.

H. I. Frost is a missionary in Bengal-Orissa, in service since 1911.

Frank P. Manley is a missionary in India, in service since 1914.

F. L. Meadows, M.D., is a medical missionary in Mexico, in service since 1925.

Have Patience With Us!

A request to new subscribers

The peak month of December with a total of 5,218 subscriptions (See announcement on page 66) has compelled the Subscription Department to work many hours of overtime. Even so, it has been physically impossible to

record the names and enter them on the mailing stencils as promptly as we would wish. For this reason copies of the magazine will undoubtedly reach the new subscribers somewhat late. A similar condition will be experienced in January, another peak subscription month. So it is hoped that subscribers will not be unduly disappointed if their January copies arrive late.

Be sure to notify us, however, if any issue reaches you unreasonably late or if it fails to arrive at all so that we can promptly check with the post office.

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QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. What has an immortality all its own?
2. Who shone with what he came to stand for?
3. Where was an effigy of the Pope hanged?
4. What missionary society has 678 missionaries in service?
5. Who was graduated from Bates College in 1933?
6. What church had 14 members in 1887?
7. Who need a re-enthusing as to missions?
8. What problem had been considered as far back as 1922?
9. What is represented by the figures 2,092?
10. Who has been pastor of one church for 33 years?
11. Who has been pastor of one church for 50 years?
12. What can transform young India?
13. Who is Consalo Vanlencia?
14. Where are copies of "World Service with Security" obtainable?
15. Who visited 25 cities in five weeks?
16. What is a burning issue in many parts of the world?
17. Who served in the Illinois Legislature from 1822-1826?
18. What is free for all?

For explanation of question 12 in January issue, see page 123.

Prizes for 1935

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1936, to receive credit.

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.
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Vol. 26

FEBRUARY, 1935

No. 2

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And Now It's the 20th Month!

THE upward trend continues. December also joined the procession with a net gain in subscriptions. The month brought 5,218 as compared with 4,883 for December, 1933, a gain of 335.

This was the 20th consecutive month to record a net gain in the number of MISSIONS' subscribers since the downward trend of depression times ended in the spring of 1933.

For the calendar year 1934 the total gain is 2,092, and for the 20 months the gain is 2,628.

The year 1935 is now under way. *It depends on YOU whether this upward trend will be continued in the new year.*

To all Club Managers who worked so faithfully throughout the year in achieving this record, MISSIONS extends hearty thanks.

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LETTERS

From the Editor's Mail Bag

Having read MISSIONS for many years I am taking the liberty to write you about an editorial on page 518 of November issue, entitled "The Relentless Surge of Mexico's Anti-Religious Movement."

My life has been intimately connected with Mexico since 1910 and I have lived in Puebla nine years. There are 56 Catholic churches in this little city of 120,000 souls. In the county there are 365 such churches.

A very small percentage of the people have upon their shoulders the expense of educating 12,000,000 Indians. How can these Indians be lifted out of their life of superstition and ignorance when agencies exist that, under the cloak of religion, encourage such practices? More than 10,000 country schools have been opened during the past few years under the government's supervision and support. An influential man asked me a few days ago how could these schools teach the coming generation to have any ambition or self-respect if the children are allowed to continue under the influence of a small group of priests who teach them to kiss their hands and to come regularly to confess. The Mexican government simply wants the children to know that a priest is a man made of the same material as other men.

If as you say the Mexican Congress is considering further legislation, I think that you should know why, and not say that this country is following after Russia. Mexico has no diplomatic relations with Russia, which you can not say for the U.S.A. Two or three times during the last year the government has prosecuted communistic elements. The large daily papers of Mexico City have carried copies of letters written by some Catholic Bishops in which actual rebellion was encouraged. —F. L. Meadows, M.D., Puebla, Mexico.



There is a misleading paragraph on page 455 in your issue for October 1934 concerning the purchase of the *Codex Sinaiticus*. You say correctly

MISSIONS •

that the purchase price was £100,000. Of this it was proposed that the Government should pay £50,000. The Trustees of the British Museum raised the other half from a public appeal in a comparatively short space of time. An enormously large number of single contributions of small amounts was received. It was hoped that popular subscriptions might cover the whole purchase price. This is unlikely, but the Government's half has already been reduced by over £10,000, so that public subscriptions have exceeded £60,000 instead of only £30,000 as you intimate.—*M. M. Underhill, London.*

For a long time I have had in mind to express my appreciation of MISSIONS. I read many religious papers and journals, but there is none that stirs me so deeply as MISSIONS. The scope of the interests presented and the realistic way in which you deal with them cannot but challenge the best minds in our denomination. Personally, I am particularly appreciative of your persistent facing of the peace question which is, without a doubt, the most urgent on the horizon. You may be sure of a large and growing company—especially among the young people—who will be led not only to an interest in the magazine but to a larger devotion in the Christian cause.—*Rev. Frank Jennings, Cleveland, Ohio.*

I am writing to express my appreciation of the issues of MISSIONS. You are certainly doing a remarkable piece of work. I consider your magazine one of the best I have ever read.—*Dr. William P. Schell, Secretary, Presbyterian Board of Foreign Missions, New York.*

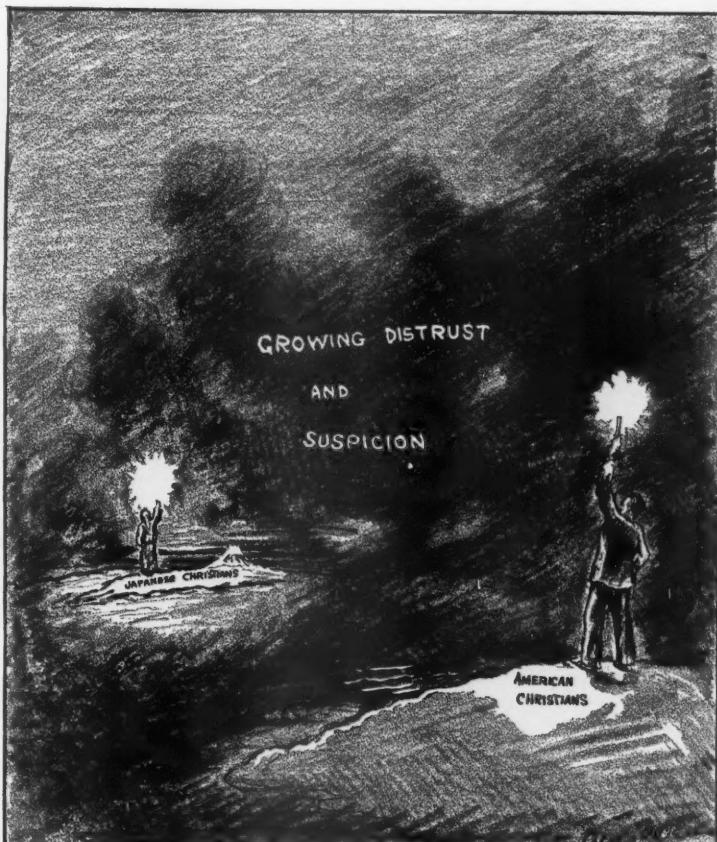
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You will surely enjoy this issue. Why not subscribe for a friend? For \$2 you can renew your own subscription and also send the magazine for an entire year to a friend.

*Address: MISSIONS
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Lights That Must Not Fail

A CARTOON BY CHARLES A. WELLS



THE abrogation of the Washington Naval Treaty is important because of the trend it discloses in affairs on both sides of the Pacific Ocean.

Distrust and suspicion are growing as fast as trade and competition. Profit-obsessed minds cannot comprehend that faith and brotherly love are greater guarantors of prosperous relationships than suspicion and prejudice.

Nevertheless, as the fog thickens, lights are shining. There are enough Christians in both America and Japan to keep these lights glowing sufficiently so that we might see one another's faces and thus realize that there are sincere, earnest, friendly people in both nations and that all talk of war is sheer madness.

Yet that madness continues to seep into high places and low. Like the deadly damp of a rising fog, it chokes out reason and hope. Any Christian who is not hopelessly provincially minded cannot help but realize the solemn responsibility resting on all Christians on both sides of the Pacific to hold aloft the lights of Christian faith and brotherhood.

These lights must not fail the world at this crucial time.—CHARLES A. WELLS.

FUJIYAMA

The sacred mountain of Japan, ranking in scenic beauty with Shasta, Mont Blanc, Jungfrau, and other world famous peaks. Its altitude is 12,425 feet



© GALLOWAY

Courtesy The Missionary

A day ride on the train going south from Yokohama, with the mountain in full view from the windows, is a memorable travel experience

MISSIONS

VOL. 26, NO. 2



FEBRUARY, 1935

Baptist New Deal or Misdeal?



NA published letter to the Editor (See *MISSIONS*, April, 1934, page 195), Rev. W. E. Mesler called the Baptist New Deal a "misdeal." Events at the mid-year meetings in Chicago, reported on page 95, suggest that perhaps he was right.

Little machine simplification was evident. Instead of the former Executive Committee and the Board of Missionary Cooperation, we have four Councils. Nearly an hour was spent in deciding which group shall be responsible for persuading Baptists not to drink liquor! Duplication and overlapping still seem to be with us.

In personnel the New Deal seems to need further revision. Membership on the new Council on Finance and Promotion consists of only 2 laymen, 5 women, 11 pastors and 46 secretaries. Will Baptists regard this as representative and balanced personnel?

Moreover, certain procedure was not in accord with Baptist democracy. The financial crisis of the Foreign Mission Societies was considered by the General Council in executive session. To many present it seemed very strange that a matter of such vital public interest had to be reviewed in secrecy. One wonders what Baptists would have done 40 years ago if the appeal of John E. Clough for 25 new missionary families to help evangelize India had had to be considered behind closed doors.

Again, some old things were discussed all over again as if they were new. An entire evening was spent in debating the question of designated gifts. This ancient problem had been repeatedly considered as far back as 1922 in Indianapolis. Possibly the unanimity reached at Chicago has finally disposed of this question.

On the other hand, several constructive developments showed that we really have a New Deal. The new General Council at once assumed an importance and a dignity not noticeable in the former Executive Committee. The deference which other interests accorded it showed that it was being accepted as the Northern Baptist Convention actually functioning between sessions. The fact that the Foreign Mission Societies felt constrained to bring their emergency to the General Council indicates how we are developing a general denominational control over our affairs. The sympathetic intimacy with which the Council in executive session reviewed this crisis was in refreshing contrast to the sad and helpless attitude with which emergencies in recent years have had to be considered.

Three features were decidedly heartening. One was the often voiced determination that spiritual recovery shall accompany national economic improvement. Another was the proposed Roger Williams Tercentenary which should have great unifying influence among Baptists. The third was the enthusiastic reception given the preliminary report of the Commission on Christian Social Action. Baptists seem to be keenly aware of the social issues of our time, cognizant of their relation to our missionary program, and anxious to know specifically what they can do about them.

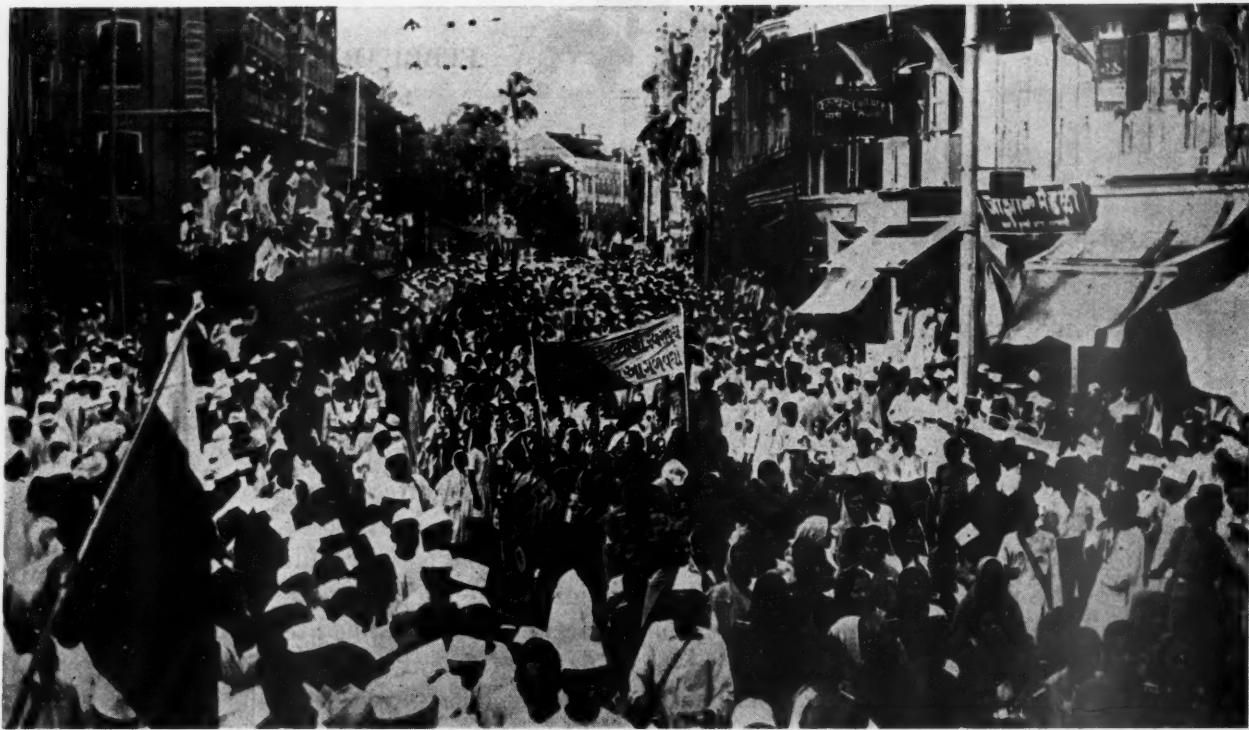
Perhaps it is in these directions that we will eventually emerge from the ecclesiastical complexities and organizational entanglements that now impede our missionary progress. Thus we may again do our part in making Jesus Christ known to the world and in having His way of life accepted in the relationships of men.



The World Today



Current Events of Missionary Interest



Keystone

A nationalist demonstration parade in India

Hindu and Mohammedan Must now Cooperate in India

ACCORDING to the new plan for self-government in India, as submitted to Parliament in London, all India, except Burma, will be formed into a federation with eleven Provincial Legislatures and a Central Legislature in Delhi. Burma will receive somewhat the same Constitution.

Although the Nationalists in India have voiced strong disapproval, the general current of comment indicates that they will cooperate. Opposition so far has centered largely around the so-called "safeguards" which reserve to the Governor General sole control of the army and of foreign and ecclesiastical affairs. In addition he shares with the Provincial Governors extraordinary powers to preserve law and order and to assure minority rights, fiscal stability and credit. These safeguards are manifestly proposed in the interests of the £458,000,000 of British investments in India. Such extensive limitations to self-government make one Bombay newspaper call the proposed Constitution "a calculated insult to India."

The Rajahs, absolute rulers in their "Indian States," are to appoint 225 members to the All-India Legislature, while 35,000,000 voters, including about 6,000,000 women, are to elect the 400 for the Provinces. The extent to which autocrat and democrat will work together remains to be seen.

The eleven Provincial Legislatures will have real problems. Hindu and Moslem members must rise above their communal differences and forget their easily inflammable antagonisms. The caste-conscious Hindu must find common ground with the democratic Mohammedan. The proud Brahmin must be prepared to see his vote placed on a par with that of the outcaste pariah. The vote of the 70,000,000 of the depressed classes may often prove decisive.

It is at this point that the opportunity and responsibility of Baptist Foreign Missions emerges in the new India. In his campaign to lift the outcastes out of their cesspool into the status of citizenship, Mahatma Gandhi reached his greatest heights. Yet in this step he had only placed himself beside John Clough and his colleagues of South India Mass Movement days. Some 65 years ago they decided that Christianity in India must know neither caste

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nor outcaste. That step drove from their doors Brahmin inquirers and seemed suicidal. But today Mahatma Gandhi has before him abundant evidence of the correctness of their courageous decision. A remarkable advance has been brought about through missions among the outcastes. The representation granted them in the proposed Constitution is a real recognition of this fact. The intensely nationalistic feeling in India brings with it severe pressure to sweep the Christians back into the Hindu fold. Hindu efforts for caste uplift make such a step much easier. We as American Christians must help the Christians of India to stem that tide and to press on to a full realization of their potential power in a self-governing India.

The last of the famous "25 families" whom Clough took back with him to India will soon retire. They performed their task well. It is natural to ask, "Cannot the Indian churches now manage their own affairs?" The answer is, that while they no longer need a "father"—a common missionary title among the Telugus—they do need a big brother. Every advance toward democracy means added opportunity for those humble folk who have accepted Christ. Only if we from our richer religious heritage continue to contribute our love and counsel can the hopes of the Indian Christians be realized.

(NOTE.—*For this informing summary of new developments affecting the future welfare of India, MISSIONS is indebted to Secretary R. L. Howard of the Foreign Mission Society.*—Ed.)

Slavery in a Land Named After Liberty

THE little Negro Republic known as Liberia, on the west coast of Africa, needs political, social, economic and sanitary reform. The League of Nations, for reasons not clear, has withdrawn its offer of assistance. Great Britain has openly asserted, with the tacit support of most other nations, that the problem of Liberia is an American responsibility largely because the country has been colonized by

Negro settlers from the United States. They gave the land its name as a haven of liberty from slavery. Yet peonage and slavery is said to exist now on a large scale in Liberia. The United States has had no resident diplomat since the last Minister to Liberia died four years ago. Climatic conditions make it hard to maintain representation. For years the American Minister has been an American Negro. The State Department recently sent a special agent there to investigate conditions with a view to restoring diplomatic relationships. Here is another one of those little areas where, because of its small size and relative unimportance to the world's life, gigantic evils can flourish without much concern to the rest of the world.

Will They Die in the Electric Chair?

AS THIS issue goes to press the fate of the seven Scottsboro Negro youths, charged with a crime which many people believe they did not commit, is still in doubt. Since April, 1931, almost four years ago, they have been in jail in Alabama. In two trials two of them were found guilty and were sentenced to die in the electric chair. A second appeal to the United States Supreme Court has automatically postponed execution which was originally set for December 7 of last year. The Court on January 7 announced that it would review the case late in February.

This is the present status of what *The New Republic* calls "the famous Scottsboro case, now a burning issue throughout the world to all those concerned with the rights of minority groups." While communistic propaganda has played an all too prominent part in the agitation and resentment which the case has aroused, the fact remains that American race prejudice has here given the world a vivid exhibition of its horrible reality. Until these seven Negroes receive the justice that is due them, it hardly behooves Americans to denounce so vehemently race prejudice only when it shows itself in other lands.



Iron Hooks in Human Backs

Cruel self-torture and a student practicing his commencement oration lead a missionary to reflect on the unmet spiritual needs of India and the lack of response by American Christians



IT IS night. The rhythmic murmur of the sea is a background against which lesser sounds move, as it were, in silhouette. An owl chatters in the banyan tree. Flying foxes rustle the leaves in search of fruit. Far away but clearly in the stillness a student can be heard practicing his commencement oration. He has taken his lantern and gone out into the open field. But one can follow the thread of his impassioned periods. His theme, chosen by himself, is "The Cry of India." His voice, mingled with the sound of the sea, comes drifting in out of the night as of one crying in the wilderness. He is speaking of India's unsatisfied search for religious reality, for comfort and assurance from God.

Two men with iron hooks inserted deep in the muscles of their backs pulling a car in India



I am reminded of some photographs recently published in the daily paper. Devotees of the Sacred Presence supposed to dwell in a certain South Indian temple were shown fulfilling their pledges. The first picture showed a man with two great iron hooks thrust through the muscles of his back on either side of the spine. The next picture showed how ropes from each hook were attached to the front axle of the city's modern street

By FRANK P. MANLEY

A close-up view of the hooks in the back of one of the men

If you wish to see realism in heathenism, you will find it in India



A front view of the same scene. The men are drawing the heavy car through the street. Note the holy man on top of the car

sprinkler, a great water tank mounted on a motor truck. With another man harnessed like himself he is dragging the tank full of water without help from the engine. Both men are leaning forward with braced feet putting their whole weight on the ropes. It is hard to understand why the hooks do not tear out of the lacerated flesh.

In another town the police had the temerity to forbid such practices as inhuman and dangerous to life. On the appointed day an officer interfered to prevent the hook ceremony. A fanatical mob fell upon him and beat him to death. The voice of

India becoming thus articulate is not that of an infant crying in the night. Rather, a strong man, long experienced in unmet spiritual need, grown old in darkest ignorance of God revealed in Christ, raises a great and exceeding bitter cry. He represents multitudes who have no language but a cry.

Not many days ago in another city of South India, 1,500 animals were slaughtered to appease the goddess of cholera. Does He that sitteth in the heavens laugh? Does the Almighty have them in derision? Should we not rather understand that the Master referred to such as these when He said: "Other sheep have I; them also I must bring," and laid upon His disciples the responsibility of feeding His sheep? If there are unfed flocks crying in the night it means that our work as Christian people is unfinished.

As we see it from Ramapatnam the churches at home need a re-enthusing as to missions. The old idea of saying the perishing multitudes has lost its appeal. Yet the Niagara of unsaved souls pours with undiminished volume over the edge of the world into the dark abyss. This fact seems to have lost some of its significance as an incentive to missionary giving. However, we are not overly depressed. We see the glow of a new light in the sky. There is sweeping across America and the world a new religious experience that is introducing multitudes to the glory of a truly changed life. There is being born a new faith in the Kingdom of God on earth. It is our confidence that this new experience of God's power to impart a truly victorious life here and now will bring on a new era of missionary zeal—the Kingdom of God and His righteousness in India's teeming cities. Let America believe it possible with a certitude born of seeing it happen at home, and the joy of a new crusade will sweep through the churches. Let India see a demonstration of Christian life in beauty and power amid the familiar sordidness of every-day life, and an innumerable host which waits but for that signal will sweep into the Kingdom.

Mr. Manley wrote the above article on his voyage to the United States, having been suddenly summoned home because of the fatal illness of Mrs. Manley. See *MISSIONS*, November, page 557.—Ed.



Here It Comes— —The Juggernaut Car

When people tell you that India can get along without Christ, ask them to read this account of India's famous idol festival which still commands the adoration of thousands of worshippers

By H. I. FROST



NPURI during the Annual Festival of Juggernaut, so-called "Lord of the World," as his name means, it was estimated that about 20,000 pilgrims had come to participate. Five Christian students and I had come to witness it. How can all these people believe that the ugly block of wood, painted black, with the round, staring eyes, can possibly be, or even represent, the Lord of the World? Yet a large proportion were reverently worshipping him, as was shown by the bowed heads, clasped hands, and the muttered prayers.

No doubt, a goodly number came as sight-seers only. As we stood by the side of the street preaching, a young man saluted me. I found that he had studied in our Balasore Christian High School, and had one year won a prize in Bible. I challenged him in kindly fashion with the unreality of the affair. He replied, "Oh, I didn't come for religion's sake, only to see the place."

We had come here to bear witness to the living God. So we began our work on Wednesday morning. The people were busy getting settled, bathing, etc., so we could only talk to an individual here or there, or to a little handful of folk who might be willing to pause for a few minutes. In the evening, and on succeeding days, the people listened better and bought more books. Our method was to move up and down the great main street in one or more groups, to stop for awhile at a convenient spot and sing. As soon as people gathered we preached and offered the books. We made a special effort to sell Gospels.

On Friday evening a Brahmin took it upon himself to follow us about doing his utmost to discourage people from buying our Gospels. At times he worked himself into quite a rage. If anyone took a Gospel in his hand to examine it, he would rush over to that person and tell them to leave it alone. "We have our own religion. We don't need this." Immediately we saw what he was doing we began taking pains to say, "These are Christian books. They have the message of the real Saviour." I am glad to say that few were dissuaded from purchasing. Indeed some of the people in the crowd remonstrated with him. If, while he was on one side of the crowd, someone bought a Gospel, he would rush to him and scold him roundly, but they all went off unheeding. I am sure the Gospels bought that evening will be read. Altogether we sold nearly 500 books of all sorts, mostly Gospels.

Doubtless all who will read this have read many descriptions of the Car Festival, so I need not take much space for that. I saw it for the first time in 1912. It was carried through this time in just about the same way as then. Only in that year, which was a big year, since the god got a new body, 100,000 people were said to be present as against 20,000 this. There has been a steady falling off in the number who attend. This is due partly to scarcity of money.

The great day was Friday. All the balconies and roofs of the buildings along the main street were crowded with people from an early hour. Men and women—though women outnumbered the men—old and young, and children a-plenty, went early to be sure of their seats, and many took their food with them. On our balcony, which was right in front of Jagannath's car, an Indian mother was feeding her baby from an Allenbury's feeding bottle! The three great cars, forty feet

and more tall, with their fresh paint, gay red, yellow, and black bunting, and sixteen great wheels each, had been drawn up in front of the gate of the great temple the night before.

We arrived at about noon just in time to see the great idol brought out of the temple gate and dragged up onto the platform. After a long wait, he was got into position. When he was face to them the people all began shouting, "Hari Bol," and "Jagannath Jaya" (Victory to Jagannath). Then the other two idols, festooned with garlands of flowers, were placed on their cars. Devotees threw mangoes, plantains, the fragrant "khia" (a cactus) blossoms, and coconuts on to the platforms of the cars. One coconut missed the platform, hit an Indian Police Officer who was below, in the eye, smashing his glasses, and badly injuring one eye with bits of glass. Very little money was thrown, but in 1912 many rupees were thrown.

The great wooden driver for each car had to be carried up by eight men, the approaches to the platforms taken down, and the quartette of wooden horses for each car fastened on in front

before the cars could be moved. As the signal was given, a great shout went up, gongs were beaten vigorously, and the crowds rushed to grab the ropes. The crowd was not dense and was easily managed. Here and there a person fainted, for the sun shone brightly, but there were any number of young men of various Service Societies ready to give water, do stretcher service, etc. The municipal authorities had taken every precaution and cholera cases were very few. By mid-afternoon the three cars had reached the entrance of the garden one mile away where the idol will stay for a week. A goodly number of pilgrims will wait for the return, but the majority began leaving as fast as they could get train accommodation.

Thus we are reminded that the masses of India are still in thraldom to the idols. We must push on with greater effort in prayer, preaching and service. The victory is sure, for God's promises are sure, and His word never fails. But, are we faithful?

NOTE.—In his manuscript Mr. Frost used the Indian term "Jagannath." We have, however, substituted the more familiar term "Juggernaut," as used in the Encyclopædia Britannica.—Ed.



Huge Juggernaut cars being made ready for their annual parade in India. Note the strong ropes and the idol in the lower left corner

Why Do They Do It?

Why do so many Mohammedan and Hindu parents in India enroll children in the Christian Colleges? Out of 14,000 students enrolled, 12,000 are Mohammedans or Hindus. This informing summary furnishes the answer



Around the luncheon table in honor of the Marquis of Lothian, who sits third from the left. Foreign Secretary Joseph C. Robbins is at the extreme left. Missionary George D. Josif of Burma, Foreign Secretary Miss Grace A. Maine and Associate Treasurer Forrest Smoth sit in the immediate foreground

By THE MARQUIS OF LOTHIAN

During the recent visit of England's Marquis of Lothian in New York, a luncheon was arranged in his honor by Americans concerned with the Christian College Movement in India. Lord Lothian himself is deeply interested in Christian education in India. The following is an abstract of what he said.—Ed.

IN THE present situation of internal disunity in India, is there any force comparable to that which can be exercised by the Indian Christian colleges for bridging these interior gulfs and for producing the kind of leaders who can lead India toward both unity and freedom in the terrific experiment which is being launched today? It seems to me that these Christian colleges may be the one saving factor in the situation. In the first responsible ministry in the Province of Madras, all the Indian ministers were products of the Madras Christian College.

The work that can be done by the Indian Christian colleges is not only of value to India but of supreme value to the world. If the Indian experiment fails, if cooperation between Great Britain and India,

during the next 10 or 15 difficult years, breaks down, whether through the inability of the British to move fast enough to put themselves into the shoes of another nation, or whether through the inability of India to settle down to the practical working of the constitution, the result will be further chaos for the world. We cannot afford to see another great section of the human race going into the sort of revolutionary disorder we have witnessed during the last 12 or 15 years in many other parts of the world.

The total number of students in these Christian colleges is about 14,000. Of that number about 2,000 are Christian, while the majority of students are Moslem or Hindu. The standing of the Christian colleges is high among the Hindus and Moslems because they are able to give the kind of education to their children that they want. The reason you will appreciate as well as I do. There is something about the Christian spirit which they want and which they do not find in the government institutions.

The central characteristic of modern education in India, as elsewhere, is that it breaks down the ancient religious loyalties and ancient moral and social customs. Large numbers of the younger generation are drifting without any moral foundation for their

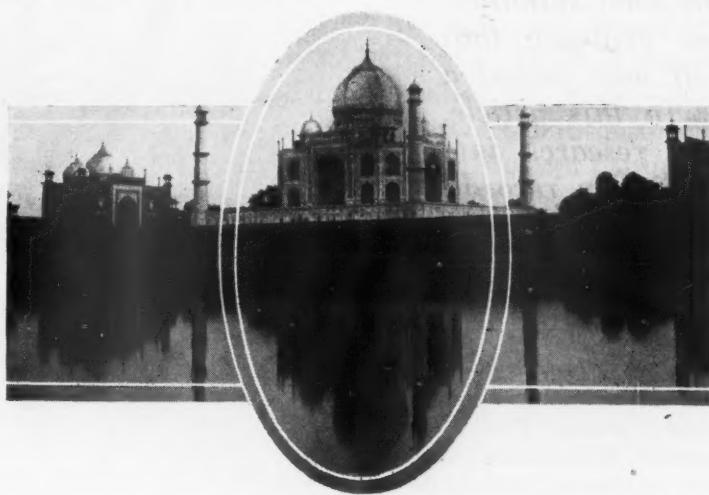
lives. One of the main reasons why these Hindu and Moslem parents send their children to Christian colleges is because they feel that some moral foundation is given them that they do not get elsewhere.

So I feel very deeply that the Indian Christian colleges have an immensely important work to do. They are specially important in the case of women. There has been no more remarkable recent event in India than the development of the women's movement. The Christian colleges are training a large proportion of women students in India.

These are the reasons, looking at India as part of

the world problem, that I invite your interest in the Indian Christian colleges. They seek to bring the students into much greater and closer touch with the real life of India, especially village life. They set out to strengthen not only the technical equipment but the Christian spirit in the colleges themselves.

The spirit of Christ shining through those institutions can transform young India, and so produce leaders who are immune to or who can surmount the communal feeling and give healing wisdom in the difficult days that lie ahead.



ONE OF THE MARVELS OF OUR HISTORY

A Tribute to Abraham Lincoln

THE least among us can always stand for the greatest things. It is not difficult to see the operation of this principle in those capacious personalities that have bestrodden the world.

One sees it plainly, for example, in a character like Abraham Lincoln. Abstract from Lincoln the things he came to stand for and we have a queer remainder. For Lincoln, taken by himself, was unprepossessing and ungainly. He came from lowly origins and small opportunities. He had no superficial graces that cover inward lack. Rather, like a very plain wire grown incandescent, Abraham Lincoln shone with what he came to stand for. He achieved a personal suggestiveness that is one of the marvels of our history.

Think of him and see how inevitably you are reminded of magnanimity, patience, steadfastness under strain, devotion to the nation's unity, love of liberty, deepening faith, and spiritual life! He came to stand for those things which man must love or else perish.

And so, plain man though he was, he achieved an undying name.—From *The Secret of Victorious Living*, by HARRY EMERSON FOSDICK.



Why Abraham Lincoln Never Joined the Baptist Church

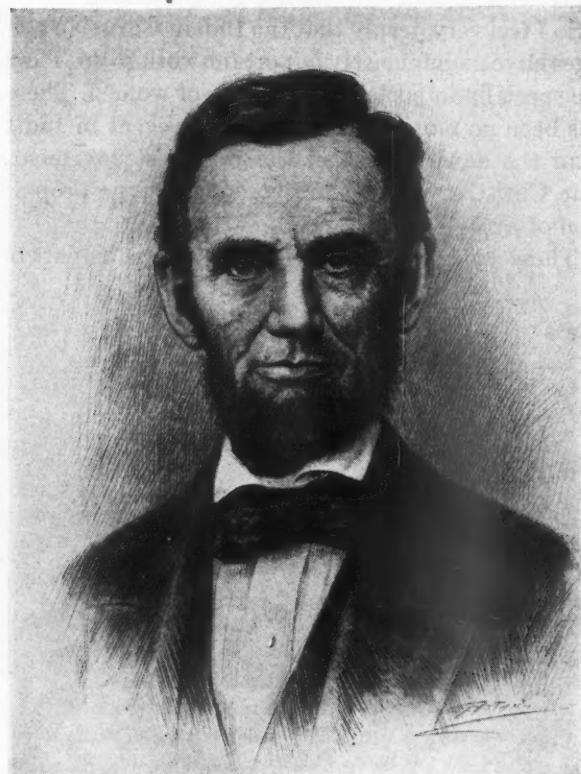
The father of Abraham Lincoln was a Baptist in good standing. Yet there is no evidence that Abraham himself ever joined a Baptist church. In this article, based on careful research into church and association records, Prof. Cady suggests the reason

By JOHN F. CADY

NOTE.—*The facts given in this article are authenticated by references to original documents and records which, in customary research manner, Prof. Cady submitted with his manuscript. In order not to distract from the continuity of his story and to avoid the necessity of publishing many explanatory footnotes, these references have been omitted.—Ed.*

WHEN Abraham Lincoln was 14 years old his father, Thomas Lincoln, and his step-mother, Sarah Bush Lincoln, joined the Baptist church of Little Pigeon, Indiana, in June, 1823. The church itself had been organized in 1816, but its growth was slow so that by 1823, when the Lincolns affiliated, it had only 47 members. Its theology was largely Calvinistic. The parent organization of the Little Pigeon church was the Goshen Baptist Association in Kentucky, just across the Ohio River.

More significant than the theological beliefs of these early Indiana Baptists in influencing the religious inclinations of Abraham Lincoln were the strong prejudices which the denomination had inherited from their Virginia and North Carolina persecutions at the hands of the Anglican clergy. They were thoroughly opposed, for example, to any kind of ecclesiastical system, to the union of church and state, or to the employment of a salaried or a professionally trained ministry.



ABRAHAM LINCOLN
He attended but never joined the Baptist church

This religious and social background of a pioneer Indiana community may possibly explain why Abraham Lincoln, although born of a Baptist father, never joined a Baptist church.

Thomas Lincoln was an orderly, honest, dependable member of the congregation. He made occasional contributions of food and materials for the support of the church. His conduct as regards drinking and swearing was more or less exemplary. His entire family attended the meetings. Tradition says that when Abe was fifteen he often repeated the sermons of the preachers, including their tones and gestures, but there is no evidence that he was ever deeply impressed by their utterances. Thomas served as trustee of the church, as a delegate to a council for organizing a new church, and as chairman of a committee to investigate differences between local members.

In the Little Pigeon church, meetings were held only once a month. All church business

MISSIONS •

was transacted on Saturday. Then came preaching services which extended over until the afternoon of Sunday. Various elders, who as a rule received no pay for their services, took turns in preaching to the congregation in vigorous frontier fashion. These meetings afforded abundant opportunity for social intercourse and constituted, therefore, an important institution within the community. Here were set the standards of speech and thought for the majority of the people. It is not surprising to find that local prejudices, both social and political, were frequently reflected in them.

There were probably two reasons why young Abe Lincoln developed little interest in the affairs of the family church.

In the first place, he was becoming introduced by his incessant reading during these years to a world extending far beyond the horizon of the average lad on Pigeon Creek. The newspapers and the conversation which he found at Jones' store satisfied measurably some of his curiosity, while the monthly church meetings apparently afforded nothing to which his mind would respond. As a consequence he became subject to strange moods, abruptly aloof toward his plodding, unimaginative father, who regarded Abe's excessive interest in books and in the expression of ideas as evidence of laziness if not of downright perverseness. The relationship was not improved by the fact that the youth was hired out by his father to various neighbors for all sorts of rough work, a practice which constituted a deliberate interference with his reading.

A second factor, not sufficiently explored heretofore by students of the subject, is to be found in the issues and controversies which were being agitated among the factions of the Little Pigeon Baptist church and the Association to which it belonged.

The principal matter of controversy which plagued the churches of the Little Pigeon Baptist Association for almost a score of years after it was organized in 1821 was whether or not they should support the program of missions and other benevolent enterprises which the Baptists of New England in particular were advocating with vigor. When the question of correspondence with the Mission Board was referred to the various churches for decision in 1823, the Little Pigeon

church voted with the majority in rejecting the proposal.

Reasons for this anti-missionary attitude are easily understood. Prejudice against New England leadership was a primary cause. Many saw in the enterprise an unscriptural attempt to set up an ecclesiastical hierarchy which might trespass upon the independence of individual churches. The incessant appeals for funds on the part of the traveling missionary agents, furthermore, gave rise to the dark suspicion in the minds of partisans that this was another of the nefarious schemes by which the monied-interests of the East were seeking to dominate the political and religious affairs of the country. This resistance to the missionary program on the part of the Western Baptists, therefore, had its roots in the same provincial spirit from which the party of Andrew Jackson arose during the same years. The horny-handed elders of the Western churches would not see their places of leadership usurped by the pert youngsters sent out by the missionary societies, who seemed to suggest that educated ministers alone were qualified to preach.

The annual sessions of the Little Pigeon Association were regularly attended during the middle twenties by one Elder Daniel Parker, who was probably the most aggressive and uncompromising foe of the missionary program to be found in the Ohio valley. He travelled widely among the Baptists of southwestern Indiana and influenced no less than seven Associations to reject the missionary program. His home was in Illinois, where he attained sufficient importance to serve in the Illinois Legislature from 1822 to 1826. Parker's appeal was directed frankly to the provincial prejudices of his hearers, but he attempted to rationalize his opposition by devising a fantastic theological dogma known as the two-seeds-in-the-spirit, a crude physiological explanation of the origin of evil and an extreme statement of the doctrine of election and predestination.

Parker's own personality and his peculiar theological views soon came to be the principal issues in the controversy. When the Little Pigeon Association overrode his protests in 1826 and opened correspondence with the Union Association of churches in central Indiana who had revolted from his domination, he stalked out of its sessions. In the following year the more conserva-

tive party led by Charles Harper of the Little Pigeon church got control, however, and reversed the action, severing correspondence with the Union group "in consequence of their connection with the Mission Society in Massachusetts." Parker returned to the Association in 1828, but so great was the opposition to him personally that the group broke off correspondence with his own Wabash Association. But their anti-mission principles remained in force.

After Parker's departure, the parties within the Association focused their attention upon the question of predestination itself. Alexander Campbell's doctrines, equally hostile to missions but attacking them on institutional rather than theological grounds, were causing a furor among Western Baptists. Many people who did not accept Campbell's teachings in their entirety were encouraged to voice their protest against the rigid creeds of the Baptist churches because of his bold stand against them. The defenders of the Calvinistic system thereupon began to accuse all those who questioned the doctrine of election of being Campbellites. The issue came before the Little Pigeon Association in 1829 when a neighboring primitive Baptist group demanded that they discipline an individual who had said that "predestination was a doctrine that came from hell and would go to hell with those who preached it."

Such was the religious controversy with which the Lincoln household must have been somewhat concerned. Undoubtedly, it left an unfortunate impression on the youth who was destined to become the Great Emancipator. Moreover, it is significant to note that Tom Lincoln was an ardent Jacksonian Democrat, much prejudiced against New England influences. During the same period Abe became a supporter of the Whig party of J. Q. Adams and Henry Clay. The younger Lincoln seems, furthermore, to have developed an interest in the temperance cause, an attitude which also ran counter to the viewpoint of his religious community, who suspected temperance agents of being hirelings.

Other problems agitated the group which likewise were not calculated to arouse Abe's enthusiasm. Repeatedly the churches were cautioned by the Association in the matter of laxity concerning the acceptance of "alien baptism." Immersion even at the hands of German Dunkards and

other unorthodox Baptist preachers was condemned as invalid. The difficulties that grew out of the exercise of church discipline must also have been distasteful. Accusations made in open meeting provided an excellent opportunity to satisfy the petty jealousies which would inevitably arise within a church so troubled over doctrinal divisions. For example, directly before the Lincolns departed from Indiana, their church letters were temporarily recalled in January, 1830, upon complaint of Nancy Grigsby, whose family was in a state of feud with the Lincolns. The difficulty was later settled at a private council and the letters were restored. As a sort of compensation for being thus embarrassed by the hostile Grigsby faction, Thomas Lincoln had the satisfaction of acting as a chairman of a board of five referees who reported adversely on another charge raised by the same Nancy Grigsby a short time later.

It is not surprising under these circumstances that the young man became more interested in listening to the lawyers and to the court proceedings at Boonville than to the theological discussions of local religious assemblies. This may also explain how Lincoln, when he had assumed his freedom in Illinois, took a fling at reading Tom Paine, and became sufficiently heretical in his views as to alarm many of his friends. Later when his views and ideas became more settled he expressed his faith in terms of laws and principles made operative by a Creator, and not in the dogmas and shibboleths of orthodox theology. If there were social problems with which the young Lincoln developed concern, such as temperance and slavery, he certainly found the usual church community of his Indiana home not at all interested. Perhaps the most satisfactory statement of Lincoln's religious faith is the following:

I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian documents which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership . . . the Saviour's condensed statement of both Law and Gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself," that church will I join with all my heart and soul.

FACTS AND FOLKS

Another Japanese Baptist church has attained self-support. The church at Mito, not far from Tokyo, was organized in 1887 with 14 members. At its celebration of this achievement the church sent the following greetings to the churches in America: "On this occasion of the celebration of the independence of our church, we express our gratitude to God and we pledge ourselves to remember forever the contribution of the missionaries and the friends in America."

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Students and other members of the Sunday Evening Club of the Old Cambridge Baptist Church provided Thanksgiving baskets for eleven needy families in Cambridge. Prior to the delivering of the baskets, each family was visited by the chairman of the Social Service Committee, Mr. James Barrs, of the Harvard Graduate School. Five members of the club are engaged in social service work at a Cambridge settlement house.

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The First Baptist Church of Oslo (formerly Christiania), capital city of Norway, recently celebrated its 50th anniversary. For the past 33 years its distinguished pastor has been Rev. J. A. Ohrn, one of the Baptist pioneers.

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Fully 90% of graduates of the Pyinmana Agricultural School in Burma return to their own villages, where they demonstrate the modern type of farming required under the changing economic conditions in Burma. Last year 12 different racial groups were represented in the student body.

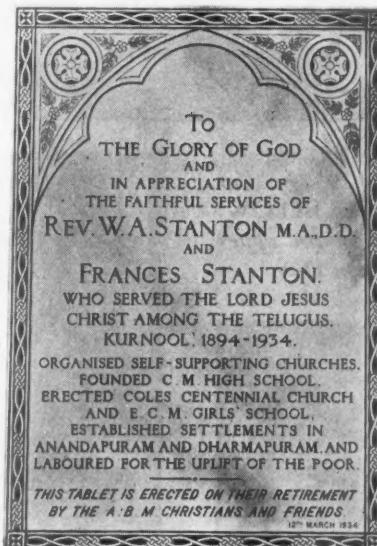
News brevities reported from all over the world

Service in his leper clinics in South China is increasing so fast that Dr. C. E. Bousfield is now giving three days a week to this work. Two days are not enough, because the treatments are long and numerous. He plans to establish a dispensary service in the country districts.

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Just before their final return to the United States after more than 40 years of service in India (See MISSIONS, September, 1934, page 409), Dr. and Mrs. W. A. Stanton were honored at a memorial service arranged by Indian Christians and non-Christians in Kurnool. On the wall of the Coles Centennial Church a tablet has been placed. Throughout the years it will commemorate the long and devoted ministry of these Baptist missionaries to the people of India.

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Reproduction of memorial tablet placed in honor of Dr. and Mrs. W. A. Stanton by the people of Kurnool, India

Through the morning service of the Brookline Baptist Church and the Sunday evening Society of Young People, nearly 500 college students of Greater Boston are reached. They represent Harvard, Radcliffe, Boston, Simmons, Emerson, Bentley, Wheelock, Northeastern, and the Massachusetts Institute of Technology. Student services have been addressed this year by prominent religious leaders including Prof. Alexander Magoun, Prof. William C. White, Pres. E. C. Herrick, of Andover-Newton Theological Institute, and Dr. H. B. Benninghoff, of Japan. A similar student group meets at the Old Cambridge Baptist Church. Among the speakers appearing there have been Prof. Kirtley F. Mather, Prof. Robert E. Rogers, and Prof. Anton de Haas, expert in international problems.

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Monroe Academy in Suifu, West China, is filled to capacity, and many applicants have had to be turned away. Students are enrolled from 27 different sections. Last spring the graduates surpassed all other students in this district in government examinations.

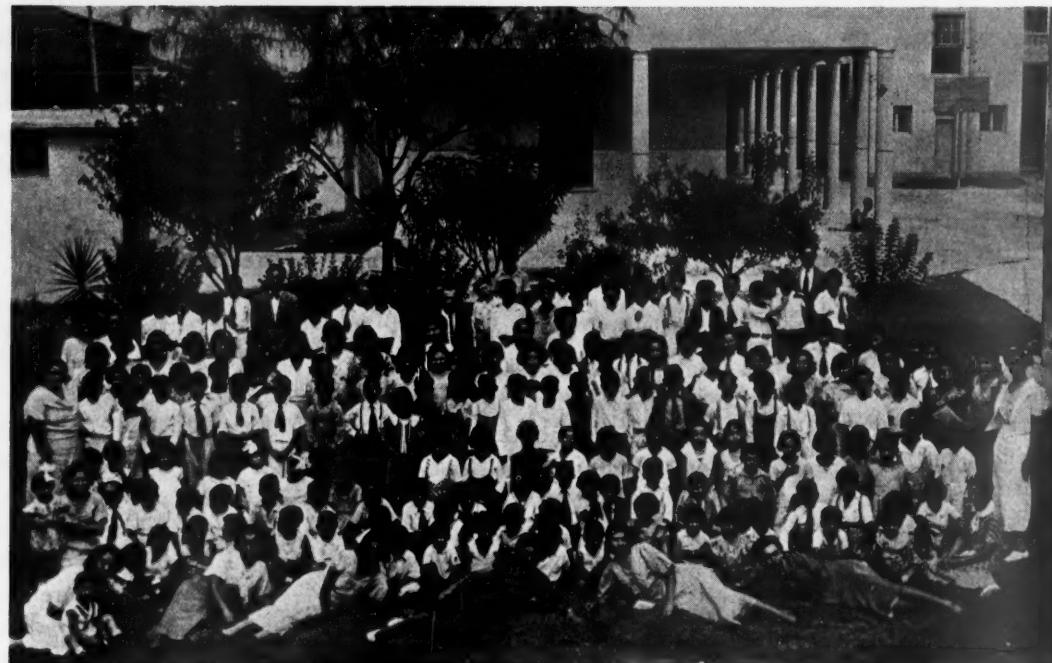
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In his leper colony, located about five miles from Kengtung, Burma, Dr. Richard Baker now has 90 patients under treatment. (See MISSIONS, November, 1934, page 548.) "Fifty cents a month each is the very least fee we need," he writes, "and this does not include medicines. At the present time I am busier than ever in Kengtung City, for we have been passing through a plague epidemic."

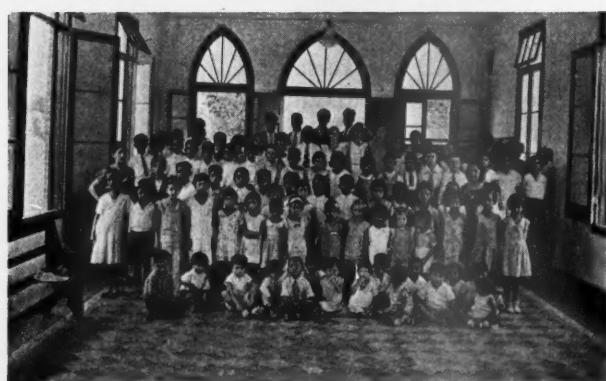
Baptist Missions in Mexico



ABOVE: *New Baptist church at Reynosa. Dedicated April 15, 1934. It replaces the church destroyed in the 1933 hurricane.* LEFT: *Teachers of Vacation Bible School at Monterrey*



ABOVE: *The big vacation Bible School of 1934 held at the First Baptist Church in Monterrey, Mexico.* BELOW: *Interior of the Reynosa church pictured in the upper right. Photograph taken on Dedication Day*



ABOVE: *Another Vacation Bible School held by the Monterrey church in a suburban community*

They Jailed the Preacher and the Entire Congregation

*Famous Pyramid of the Sun
in San Juan Zeotibucan,
near Mexico City*

A night in a foul and filthy jail—hurriedly driven out of another town—in danger of mob violence at another—long journeys across the mountains—these are some of the thrilling experiences of Rev. José P. Ruiz of Chicago during a five weeks' evangelistic itinerary in Mexico



By F. L. MEADOWS, M.D.

ONE Sunday night in a little town near Salina Cruz, Mexico, Rev. José P. Ruiz had just finished his sermon. He was about to close the services when the entire house in which the meeting was held was suddenly surrounded by soldiers. They entered from all sides, as if to surprise a most dangerous band of criminals.

Between two lines of soldiers with guns on their shoulders the little congregation was marched for nearly a mile through the streets of the city to the jail. It was a sultry tropical night. Every-

body was out before their doors trying to get a breath of air as the little group of humble Christians passed by.

The jail was only one small room with a concrete floor. An open latrine was inside. The room had no windows. There was not enough space for all. So the women and children were allowed to stay out on the patio until shortly after midnight, when they were allowed to go home. The men were confined inside. So they removed their shoes and shirts and spread them on the floor and slept.

The night was hot and perspiration dripped from their bodies. But there was no sleep for Mr. Ruiz. He stood with his face between the bars of

the door trying to keep from breathing the foul air that permeated the room. A crazy man and a drunkard were already in the jail when the Christians arrived.

All Bibles and song books had been brought to the jail as evidence against the prisoners. When Mr. Ruiz saw the jailer reading the Bible, he succeeded in persuading him to let him out on the patio for a little while where he had the opportunity to explain to the jailer the meaning of some of the words which will never pass away.

The next day the mayor told Mr. Ruiz that the city would be better off the farther he and his kind stayed away. He was finally given his freedom. Perhaps Mr. Ruiz should have hurried home for fear of falling into the hands of a less friendly mayor. Nevertheless he preached two weeks longer, visiting missions established in the state of Michoacan.

Who is Rev. José P. Ruiz? He is pastor of the Mexican Baptist Church in East Chicago. Recently he came to Mexico to visit our colporters in their respective fields and also to see some of the missions that had been established by his converts in East Chicago who had returned to their native land. One of them was Gonzalo Valencia, a colporter living in Osumba, near famous volcano Popocatepetl. He had been led to Christ by Ruiz some years ago. When he learned that Ruiz would visit him, he became overjoyed and could not wait. The fare from Ozumba to Mexico City is almost two pesos and Valencia had only one peso. So as to be two more days with the man who had changed his life, he walked and rode the buses alternately from village to village until his money was exhausted. Nevertheless he reached Mexico City before the evangelist arrived. Was this not an example of a beautiful Christian love?

In Atonzingo, where there is a large American-owned sugar refinery, Mr. Ruiz had finished his sermon when a dozen new people arrived. So he preached it again. There were 14 professions of faith. The handful of Christians in that place told the preacher if he would come and preach to them every two weeks they would pay his railroad fare. Mr. Ruiz had not informed them that he lived far away in the U. S. A.!

In Zacatelco, where there is the only Baptist church in the state of Tlaxcala, Mr. Ruiz had

read his Scripture and started to preach when he asked how many were present for the first time. Finding that not one Christian had brought an unbeliever, he changed his address completely. The Spirit of the Lord was so much upon the people that men whom we had never heard pray began to pray that night.

On the one Sunday night that he preached in Puebla, there were 17 professions of faith, and a coffee merchant went to the depot the next morning to tell the evangelist that he had almost been the 18th to go forward. "The appeal of your words haunted me," he said. "I could not sleep until after one o'clock. Your voice kept ringing in my ears. I have had my Bible in my house for several years, but I want it in my heart."

Only a few days before Mr. Ruiz reached Oaxaca, the pastor and colporter had been shot at as they returned home on their bicycles one night after services in the town of San Domingo. The second night of services in Tlacoahuaya, where there is the only Baptist edifice in Oaxaca State, the building was crowded and there were seven professions.

The next day clerks and soldiers arrived to take inventory of the contents of the Catholic church. The priest had been recently removed by the government and they wanted to be sure that nothing was missing before permitting another priest to take charge. But the Indians thought that the new Protestant preacher had caused the officials to distrust the deposed priest. So they planned to have revenge by killing all the Christians when they gathered in the church that night. The mayor, an anti-clerical, learned of the plan and advised against continuing the revival services. So Samuel Garcia hurriedly took Mr. Ruiz and Dr. Walters to Loma Larga in an old car. As they passed through Tlacolula, the county seat, where there is a telegraph office, Samuel sent a wire to the chief of the guard in Oaxaca, asking that soldiers be dispatched at once to Tlacoahuaya lest blood be shed.

The anti-clericals are about as numerous in Tlacoahuaya as are the Catholics and they offered to defend the Christians. At nightfall all the men of the village were on the streets. A large number began to gather around the pastor's home, not knowing that he and the evangelist had gone. The air was very tense. Nearly

every one carried arms of one kind or another. The pastor's wife said that it seemed to her with that yelling mob going around the compound that the day of judgment had come. A little old man of 70 years, who had only the night before made his profession of faith, came running to the parsonage saying, "Give me a gun with which to defend myself. Are you going to let me die like a dog when only last night did I make myself one of you?"

It was 10 p.m. and any overt act could have been the fuse that would have started men to killing one another. Fortunately 50 federal soldiers arrived and began to patrol the streets, sending every one to his home.

Next Mr. Ruiz preached in the port city of Vera Cruz, but the home that is used by our little group of believers could not hold those who wanted to hear the gospel. So he accepted an invitation to preach in another house. After a strong evangelical sermon nine persons took their stand for Christ. The next day the believers who had shown proof of their changed lives were baptized in the restless waters of the Gulf of Mexico. A contractor told Brother Ruiz that if he would send them a pastor he would find 20 men responsible for his salary.

From Vera Cruz the evangelist went with Colporter David Cervantes two days, travel on the train to Salina Cruz, down on the Pacific,

where the coast runs east and west. They would have gone on toward the border of the Republic of Guatemala where a Christian from Reforma told them that the man in whose home our services are held had been run out of town and only escaped with his life by paying his captors several hundred pesos. So nightly services were begun in the Cervantes' home. As on other occasions late comers persuaded the evangelist to preach a second sermon because they were people who had never before darkened the door of a Protestant gathering.

One glorious morning, at a point near Salina Cruz, called "The Foot of the Mountain," Mr. Ruiz led seven new believers into the waters of the Pacific. While the little band on the shore sang, he baptized them. Thus we have the first fruits of two years' labor in this hitherto untouched field.

During five weeks in Mexico this man of God visited 25 towns and cities in seven different states; preached more than 50 sermons with 203 professions of faith.

We do not complain or beg for money to build churches in the many towns where they are sorely needed, if our congregations are to obey the new laws of Mexico. But we do pray earnestly that our friends will make it possible to have evangelists like Mr. Ruiz live and work among these Indians of Mexico.

Attacked by a Leopard

A short story of heroism in West China where a Chinese girl tried to save her young brother by thrusting her fist deep into a leopard's throat

By CLARENCE G. VICHERT

THE bravest act I have ever known came to my attention a few weeks ago when two seriously wounded children applied for admission to the mission hospital. The children were brother and sister, ages 10 and 14 respectively.

That morning the boy had been playing on a path near his home, while his sister was nearby collect-

ing brush for firewood. The happy chatter of the boy was suddenly turned into frantic screams. The sister, turning quickly, saw her brother buried under a large mountain leopard. The next moment the leopard was enraged to find a small fist thrust down his throat and a frantic arm encircling his neck. Snarling, he left his prey and turned on his assailant. A minute or two and the fight was over, for the strength of childhood

could not withstand the destructive assault of tooth and claw.

This brief delay, however, brought aid. Farmers, who had heard the cries of the children, came to the rescue with mattocks and poles.

The children were rushed to the hospital and for days they were in a critical condition. The girl had over 80 wounds, and the boy had about half that number. Both eventually recovered.

◆ PERSONALITIES ◆



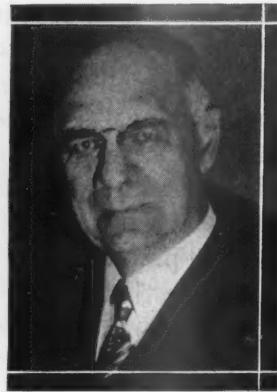
JOHN NUVEEN
*He put Berlin into
Baptist colleges*



GEORGE A. CLARKE
*He will preach at
Colorado Springs*



EDWIN R. BROWN **RIVINGTON D. LORD**
*He spent 25 years
among Mexicans* *Pastor for 50 years
in the same church*



In Every Baptist College Library

THROUGH A GIFT BY MR. JOHN NUVEEN OF CHICAGO, a copy of the official proceedings of the Baptist World Congress in Berlin has been placed in every Baptist college library throughout the world. Mr. Nuveen was a delegate to the Congress. Impressed with its program and the fearless manner in which the Congress dealt with the moral and social issues of today, he at once saw the strategic importance of making the report of this world gathering available to the rising generation of Baptist leaders. Mr. Nuveen has long been identified with Baptist causes. He is President of the American Baptist Publication Society. Mrs. Nuveen, who accompanied him to Berlin, was for seven years President of the Woman's Home Mission Society. At Berlin she was elected a member of the Alliance Executive Committee.

He Will Preach at Colorado Springs

THE GENERAL COUNCIL AT ITS CHICAGO MEETING (see page 109) elected Rev. George Arthur Clarke as preacher of the Convention sermon at Colorado Springs. Mr. Clarke is pastor of the Emmanuel Baptist Church of Brooklyn, N. Y., where he succeeded Dr. Avery A. Shaw, now President of Denison University. He is a Canadian by birth, a graduate of McMaster University and of Crozer Theological Seminary. During the war he spent nearly four years with the Canadian troops overseas, entering the army as a private. He was promoted successively as corporal, sergeant, lieutenant and finally emerged as a captain. Prior to coming to Brooklyn he was pastor of the large First Baptist Church of Edmonton, Alberta, Canada.

The Longest Pastorate in New York

WITH THE DEATH OF DR. GEORGE U. WENNER ON NOVEMBER 2 (see MISSIONS, January, 1935, page 21) the record for the longest pastorate with a single church passed to Dr. Rivington D. Lord. On January 13 he completed 50 years as pastor of the First Baptist Church of Williamsburg, Long Island, N. Y. For six years he was Chairman of the Home Mission Board. Two years ago he was elected President of the Society. He has held the office of Recording Secretary of the Federal Council of Churches ever since the Council was organized more than 25 years ago. For six years he was President of the General Conference of Free Baptists. The Williamsburg church began as a Free Baptist church. The Home Mission Board honored Dr. Lord with a special tribute of appreciation at its recent meeting.

They Call Him "Mexican Brown"

WHILE SERVING AS ASSOCIATE PASTOR OF THE TEMPLE BAPTIST CHURCH in Los Angeles in 1909, Rev. Edwin R. Brown was appointed missionary to Mexico by the Home Mission Society. He has just celebrated his 25th anniversary of service among Mexicans. From 1909 to 1918 he was in Mexico. In the latter year he was driven out because of the government's new restrictions on foreign ministers of religion. Since 1918 he has been Director of Missions among Spanish-speaking people in the Southwest. Affectionately known among them as "Mexican Brown," he says that he would like nothing better than to "round out another quarter century in the further development of our Northern Baptist missionary work among the Spanish-speaking people."



IVAN LEE HOLT

*Newly elected President
of the Federal Council*

**Southern Methodist
Heads Federal Council**

For the first time in its history of more than 25 years the Federal Council of Churches has elected a Southern Methodist as President. The new incumbent is Dr. Ivan Lee Holt, for the past 16 years pastor of St. John's Methodist Episcopal Church in St. Louis. He succeeds Dr. A. W. Beaven, Northern Baptist. Southern Bap-

tists are not affiliated with the Council. Dr. Holt is a man of gracious personality, an earnest evangelical preacher, a man of scholarly habits and a capable administrator. Vice President is Dr. George W. Richards, Moderator of the Evangelical and Reformed Church, while Dr. Rivington D. Lord, Northern Baptist, continues as Council Recording Secretary, a position which he has filled with distinction since the Council was organized.

**He Comes to Help
Aged Ministers**

The Ministers and Missionaries Benefit Board announces the appointment of Rev. M. Forest Ashbrooke, Pastor of the First Baptist Church of Kalamazoo, Mich., as assistant to Secretary P. C. Wright. He entered upon his duties January 1st. As his photograph suggests, he is a young man of pleasing personality. Educated at Denison University and at the Colgate-Rochester Divinity School, he has had two fruitful pastorates, at Adrian, Mich., and at Kalamazoo. As President of the Parent-Teachers' Association, and member



M. F. ASHBROOKE

*He comes to help take
care of aged ministers*

of the Public School Board of the City of Kalamazoo, he has had experience as a leader and administrator in public affairs. Strong testimony is borne both by members of his church and community to the winsomeness of his personality, his breadth of human interest, and his administrative leadership. He has also served as trustee of Kalamazoo College and on the board of the Michigan Baptist State Convention.

Remarkable Remarks

IF WE ARE TO HAVE national recovery we must have national repentance. And repentance is something that no nation can do collectively. It must be personal and individual.—*A. E. Keigwin.*



THE CHURCH TODAY is doomed because it substitutes reason for revelation, churchianity for Christianity, theory for truth, plans for power, programs for prayer, words for worship.—*W. H. Rogers.*



IF THE CHILDREN OF MEXICO are to be Christians, let them drink the doctrine from the pure fountains of the words of the Master which are in the Gospels.—*Emilio Portes Gil*, Attorney General of Mexico.

NEVER BEFORE has there been such misunderstanding between countries, growing misunderstanding in places where we should least expect it. Today not even the United States and Canada understand each other.—*John R. Mott.*



WE SEE OUR CIVILIZATION for what it is—spiritually hollow, cruel, blind, literally sliding toward hell. Unless Christ's gospel is preached quickly, fearlessly, passionately, ours is a lost world.—*Edmund B. Chaffee.*



FORCE CANNOT STOP the march of ideas. An idea let loose in the world cannot be recalled. It has an immortality all its own.—*Glenn Frank.*

NEWS

FROM THE **WORLD OF MISSIONS**

A monthly digest from letters and reports of field correspondents



Trustees, faculty and members of the graduation class of 1934 at the Mabie Memorial School in Yokohama. In the front row will be seen missionaries H. B. Benninghoff, William Axling, and R. H. Fisher. J. H. Covell stands in the second row. In the center of the front row sit President Y. Chiba and Vice President Sakata.

Dr. Axling is Chairman of the Board of Trustees

A New Life Movement in China

The New Life Movement which has been sweeping over China found its expression in Suifu in the form of a city-wide public health campaign. The 21st Army officials in cooperation with the city officials developed an elaborate program. All schools, business organizations and guilds took part in mass meetings, parades, speeches, house to house inspections, general cleaning up of the city by hired coolies, and a determined warfare against rats and flies. The mission institutions gladly participated in this campaign. The students of our schools paraded and made speeches. Our doctors and nurses conducted first-aid depots and

made addresses at the mass meetings. At all the meetings the once-hated "foreigners" were given places of honor and invited to speak. At the largest meeting where only the local military leader and the mayor were scheduled to speak, Dr. J. W. Decker (our new Foreign Secretary) was given opportunity to make a short address.
—C. G. Vichert.

Far Below the Minimum Standard of Living

A vast majority of our Christian village families are living on a scale far below the very minimum at which a family can live. Aside from a garden and the labor on foodstuffs and clothes by the wife and daughters in the family,

with a cow and chickens and ownership of one's own house, the minimum scale means an annual average cash income of 40 rupees or \$16 per person annually. An adult would require somewhat more than that and a child less, but this is an average figure for the whole family. Less than 20% of the families of Hatigarh village have so much income. The usual rate of wages for day laborers is such if the man of the household worked the unusual total of 300 days in a given year, he would earn just 38 rupees, not quite enough to support *himself* on the scale indicated, to say nothing of the other members of his family. Some of the possible methods whereby the exceedingly un-

satisfactory economic level of most of our families might conceivably be raised are: limitation of the size of families, the elimination or partial elimination of economic waste through a good health service, improvement in methods of agriculture and marketing, the teaching of subsidiary industries to furnish supplemental income during slack seasons on the farms, and the development of spiritual, mental and social resources that

shall make a very considerable improvement in the living conditions of the village without greatly increasing cash outlay and provide the attitudes and stimulus necessary to carry out the other parts of the program. It is hoped that through the middle school, a resident doctor and the church, a fully rounded program of rural reconstruction may be carried out.
—William Osgood, Santipore, Bengal-Orissa.

They Had to Compete with Influenza

In spite of various handicaps the annual conference of evangelical youth in Puerto Rico is a big success

By AARON F. WEBBER

THERE seemed to be every evidence that the annual Conference of Evangelical Youth of Puerto Rico was an ill-starred venture. It came during the last week before the schools were scheduled. That week proved to be the high point of an influenza epidemic. This kept away nearly half of the young people who might have come. Two of the teachers had to be replaced because of illness. Two others had to overcome great difficulties to attend. These are only a few of the testings which had to be faced. The jokester of the faculty continually bemoaned the fact

that he was not permitted to kill three black cats which were always around the conference grounds. Yet the very difficulties made possible a greater success than would otherwise have been expected. We were permitted to touch 46 young lives from approximately 35 churches of four denominations.

A new feature was the organization of "Quest Groups." The entire student body was divided into three groups: "Quest for God," "Quest for Prayer," and "Quest for Service," and led by three professors of the Evangelical Seminary. In every phase of the Conference, the theme "Christ Our Life" was kept in the foreground.



Annual Conference of Puerto Rico Evangelical Youth

The evening programs were unusually varied and interesting. The first night was used for "get-acquainted," for organization and for speeches on the Conference theme. The second evening program featured an address by Dr. Morales, head of the Insane Asylum and a leading psychologist and psychiatrist. He spoke on "The Value of Prayer for Mental Hygiene." On Wednesday evening Mr. José Franquis of the jail for juvenile delinquents discussed "Juvenile Delinquency in Puerto Rico." He had brought along a number of the boys to show what he is doing to help them to adjust to life. Thursday evening was given largely to hilarity and stunts. The Friday dedication evening is always the climax. Beautiful tableaux interpreted what the conference will mean to Puerto Rico and to the world.

Good Canners Among Indian Women

One of the last incidents in the ministry of Rev. and Mrs. W. A. Wilkin, who retire from the Wichita Indian Mission, was the winning by an Indian woman's club of the blue ribbon for the best exhibit of canning at the county fair. Mrs. Wilkin always has taken an active part in the instruction of Indian women in domestic arts. Under her direction, Wichita, Delaware and Caddo Indian women learned how to do many household tasks in a fine way. The first prize for canning fruits and vegetables, won in competition with 22 white women's clubs, was awarded by the judges of the 1934 Caddo County (Okla.) Fair. Congratulations from the friends of the Oklahoma Indian Mission fields are in order. During her residence with the Oklahoma Indians Mrs. Wilkin has worked in helpful cooperation with the Office of Indian Affairs of the U. S. Dept. of the Interior.

For Nurses and Newly Arriving Babies

As a result of a pledge to the Judson Fund by the women of the First Baptist Church of Pittsburgh, Pa., the mission hospital in Shaohing, East China, is rejoicing over its new home for nurses. Dr. F. W. Goddard sends the following descriptive sketch.—ED.

THE new home is on a lot large enough to give the nurses a little yard and garden and yet near enough to the hospital which is connected by a covered walk.

The service of dedication was attended by 80 representatives of the Christian community. There was no room to accommodate all who wished to come. All were much pleased with what they saw, and agreed that it is "the best building in Shaohing." We hope that it will help everyone in the city, and particularly the girls who occupy it, to realize that there is no conflict between being a lady and being a good nurse. In other words, it will be a standing and eloquent witness to the spirit of Christianity. This is an ideal which we are in danger of forgetting even in America, but in China it is still to be learned.

Only 24 years ago when the hospital was first opened, not a nurse, Chinese or foreign, was to be had. No girls of mental ability, whose parents were able to send them to school, were willing to consider taking training as nurses. All this is now changing.

The building is not only useful but pleasing to the eye, built of gray brick, the roof covered with cement tiles of local manufacture, the gable ends curved upward in accord with the pleasing type of Chinese temple architecture. Inside, besides sleeping accommodations for 44 girls there is a commodious dining room, two social rooms, and two class rooms

suitably equipped. In the social room hangs an enlarged photograph of Miss Alma L. Pittman, "the first nurse to serve in Shaohing, and the first Superintendent of this Training School," who made the school and secured this building which bears her name.

But the nurses' home is only half the story. The place the nurses have been occupying all these years will presently become a maternity ward with a room for the delivery of patients, and two wards and several private rooms for the mothers, and a room where ten bassinets for babies can be put without having to move them all over the place mixed in with all kinds of patients. The necessary alterations are already in

progress, and the expense is being met from the fund which has been raised locally in commemoration of the 30th anniversary of our arrival in Shaohing.—F. W. Goddard, M.D.

College Students in Deputation Service

College students from Harvard, Radcliffe, Wellesley, Simmons, and Northeastern Universities, under the direction of Baptist Student Pastor Newton C. Fetter, are conducting a series of deputation visits to churches of the Greater Boston area, including Gardner, Woburn, Brockton, Melrose, Medford, Wollaston, and Arlington, all in Massachusetts. On Saturday evenings the students meet with the church young people for dinner. The evening is then devoted to a program of carefully supervised games. On Sunday the students have entire charge of the services. The theme for the morning service is, "Making a New World"; for the young people's service, "Getting Along in Life"; and for the evening service, a drama, "The Great Choice," which presents the "conflict between devotion to the state and devotion to God."

Since this deputation service was organized in 1927, more than 125 students from different colleges have participated. Fifty churches have been visited, some as many as four times. This year's leader is Stanley Jackson, Bates College '33, now a Harvard graduate student. Last year's leader was John Judd Shields, of Harvard Medical School, a graduate of Bucknell University. The leader in 1932-33 was Griffith Johnson, Harvard '34, son of Rev. G. G. Johnson of the National Baptist Church, Washington. On an honor scholarship from Harvard, he is now in Europe studying economic and political developments.

Missionary Oddities

Number 7

A SHIP OF ALL NATIONS

IN traveling from one island to another in the course of his work, Rev. E. L. Ackley of the Philippine Islands had to use an old freighter. Upon inquiry he discovered the following interesting facts about the vessel. It was registered in Norway; had been built in Germany; was flying the Panama flag; was being operated for a United States line; had a Chinese name; and his passage on the ship had been secured through a Japanese agency. Had it not been for the fact that Mr. Ackley was in sight of land on the entire trip, one could say that this was internationalism on the high seas.

Correcting a False Impression

By L. C. SMITH of Nellore

TOURISTS and investigators in recent years have spread persistent reports that mission schools in India denationalize and westernize their students, and that as a result the students are misfits in India and largely disliked by their fellow-countrymen. The following statement published in the public press throughout India should be of interest:

A resolution in the Legislative Assembly, Delhi, by Dr. de Souza, urging due consideration to the claims of the Indian Christian community in the Public Service, received support from all quarters. Dewan Dahadur Ramaswami Mudaliar (a Hindu) in strongly upholding the resolution declared that in South India Christians in

loyalty and public spirit were not distinguishable from Hindus, and that all over India the Christian community has no extra-territorial patriotism. Mr. Trivedi, speaking on behalf of the Government, pointed out that Indian Christians in every public service held today a proportion well in excess of their population ratio. He accepted Dr. de Souza's suggestion that the annual returns should show the position of the Indian Christian Community, and if at any time it was found that Indian Christians did not get reasonable representation, the position would be reconsidered. The resolution was carried.

From this incident, in the India Legislative Assembly, it ought to be clear that mission schools, which are responsible for the fact

that Christians have the highest degree of literacy of any community in India, have not denationalized their students nor made them unfit for loyal service in their country; but that, on the other hand, they have succeeded in a remarkable way in making them useful citizens.

Express Company Loses Valuable Manuscript

Fifteen years ago Mrs. A. M. Boggs of South India began to prepare marginal references for the Telugu Old Testament. After ten years of work this task was nearly completed. During her furlough in America the entire manuscript was lost by the Railroad Express Company. It has never been found. So Mrs. Boggs has had to do the work all over again.



CELEBRATING THE CENTENNIAL OF THE FIRST BAPTIST CHURCH IN IOWA

Iowa Baptists from the State Convention in Burlington, who came in a long caravan of automobiles to the old farm 15 miles away and there dedicated a memorial tablet in honor of John Logan and Gardner Bartlett. One hundred years ago these two Baptist pioneers had organized the First Baptist Church in Iowa. Read again the story, "Nine Men Sat on a Log," by Coe Hayne, published in MISSIONS, September, 1934, pages 400-404. In the picture descendants of John Logan stand at the right; other Iowa Baptists at the left. Speakers and invited guests are on the platform behind the boulder in which the tablet is placed

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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Field Correspondents in Four Continents

Vol. 26

FEBRUARY, 1935

No. 2

The President of the United States and Liquor Advertising

THE first anniversary of the repeal of the 18th amendment must have brought dismay to many friends of temperance in America. When they opened their newspapers on December 5 they saw nearly a full page display advertisement by a leading whiskey producer in which half of the space featured a photograph of the President of the United States. Whereupon the Editor wrote the following letter:

MISSIONS

An International Baptist Magazine

December 5, 1934.

To His Excellency, Franklin D. Roosevelt,
President of the United States,
Washington, D. C.

My dear Mr. President:

In the New York newspapers of December 5, 1934, a well-known producer of alcoholic beverages has taken almost a page of display advertising. The advertisement devotes half of its space to a picture of the President of the United States and the other half to a statement of the benefits alleged to have accrued as a result of the repeal of the 18th amendment.

There is admittedly wide difference of opinion as to the wisdom of repeal. There can be no difference of opinion as to the propriety of using the President's photograph in a liquor advertisement. Such use displays not only a

deplorable lack of good taste, but it decidedly disparages the dignity with which the high office of President should be associated.

It seems to me that some public disavowal of the use of the President's photograph should be made at once. Any failure to do so would obviously imply that its use had received the President's consent.

I cannot imagine the ruler or leader of any other people on earth permitting such photographic promotion of the interests of the liquor traffic.

Very respectfully yours,
(Signed) William B. Liphard,
Editor.

In reply the President through one of his secretaries wrote as follows:

THE WHITE HOUSE

Washington

December 7, 1934.

My dear Mr. Liphard:

Your letter of December 5th, calling attention to the recent liquor advertisements in which the President's photograph was used, has been referred to me for acknowledgment.

In reply, may I advise that the picture was used without authorization and an investigation is under way. As a matter of fact the White House had no knowledge that a photograph of the President of the United States would be used in this connection until it appeared in the newspapers.

Steps are being taken to bring about its immediate discontinuance and to prevent any such pictures in the future.

Thank you for writing as you did.

Very sincerely yours,
(Signed) Stephen Early,
Assistant Secretary to the President.

Late in December *The New York Times* published a special announcement from the White House that hereafter the use of the President's photograph in advertisements would be forbidden.

From this correspondence two conclusions seem warranted: (1) Although Mr. Roosevelt and the Congress that assembled in the winter of 1933 will forever be recorded in American history as having brought legalized booze back into the United States, we must at least give the President credit for a commendable unwillingness to have his name or picture or influence used in expanding its sale. (2) The liquor traffic shows again to what reprehensible impropriety it is willing to resort in order to promote its own expansion. Any other business would surely have requested the President's consent for the use of his photograph. In the business of booze, profits transcend propriety and good taste.

Shall We Observe It, or Abandon It?

As a text for its annual message the Committee on Denominational Day, under the chairmanship of Dr. Arthur W. Cleaves, has chosen a sentence from the Berlin Congress Report on Nationalism: *Loyalty to Christ must precede every other loyalty.*

It so happens that Denominational Day, February 3, coincides with Baptist World Alliance Sunday. It is thus a fitting occasion to "claim for Christ, dominion over the whole of life and all the affairs of men." The message urges the application of this theme to individual life, to the relation of church and state, to the missionary task now lagging, and to the social problems which men face in these troubled times. The full text has been mailed to all pastors. For this reason MISSIONS does not publish it, but instead gives space to the statement from the Baptist World Alliance on page 98 as this is not sent to the churches direct.

One question naturally arises: To what extent is Denominational Day actually observed? Year after year the Committee gives time and thought to preparing a message. The Northern Baptist Convention provides funds for its expenses. If the churches pay scant attention to its report, all this time and energy and money might be saved. Do the reports of this and other committees merely furnish employment to printers and mail carriers, or are they used in strengthening the world fellowship of Baptists, in helping them profess and express greater loyalty to Christ and apply His gospel to the whole of life?

Obviously each church individually furnishes the answer. It thus determines whether Denominational Day is worth while or whether it is merely a scheduled but unused calendar date.

Selling Baptist Property to Hindus in India

REPORTS are being circulated that the Foreign Board is closing stations in India and is selling mission property to Hindus.

What are the facts?

No mission station has actually been closed. During the current period of depleted mis-

sionary staff, several stations have been combined under the management of one resident missionary with supervisory and fraternal relations with a strong Telugu Christian leader living within easy distance by automobile. At three unoccupied stations the South India Mission recommended the sale *not of church or school property*, but only of the empty missionary bungalows. One of these vacant homes was offered for sale to the Lutheran Mission which, however, found it impossible to buy it. It was thereupon purchased by the Hindus. They remodelled it and are using it as a community school. Other houses have not yet been sold.

Don't blame the Foreign Board.

The blame rests on the denomination at home. If Northern Baptists fail to furnish the funds wherewith to send missionaries to occupy empty bungalows and staff vacant stations, there is nothing for the Board to do but to dispose of the property.

Churches that Borrow Money from Their Pastors

IT SEEMS a strange title for an editorial. The first reaction of the reader may be that there are no such churches. A moment's reflection, however, will show that they do exist. Perhaps yours is one of them.

The fact is that any church whose pastor's salary is in arrears is really borrowing money from him. *The Reformed Church Messenger* states the matter bluntly and realistically:

As long as a pastor's salary is in arrears he is loaning that amount to the church to help the treasurer pay other debts. If he never receives all of his salary, then that which he does not receive is a compulsory contribution to the support of the church.

Viewed in this light, the unfairness of the situation at once becomes apparent. Why should the pastor be the only person to loan money to the church? Why should he alone contribute a month's or two months' or six months' salary? Why should not each trustee, each deacon, each business man, each member of the church who is employed at all, however small or large his salary may be, be asked to loan the church a week's or a month's income and thus share with the pastor this compulsory creditor status?

A host of church financial problems would be solved over night if the members voluntarily practiced the same self-denial which in these times of depression they have too complacently and arbitrarily imposed on their ministers.

Editorial ◆ Comment

◆ Prompted by its successful observance a year ago, the National Conference of Jews and Christians is suggesting Sunday, February 24th, as the second annual Brotherhood Day. Protestants, Catholics, and Jews throughout the country are asked to cooperate in eliminating discord that arises out of religious and social differences and to emphasize the constructive tasks which all Americans, irrespective of religious faiths, have in common. Amid the race and religious prejudice of today, such cooperative efforts are urgently needed. "There is far more anti-Jewish sentiment in the United States than in Germany," President Lars W. Boe of St. Olaf College, Minnesota, is reported to have said on his return from Europe recently. "If it ever breaks out here it will be far worse than in Germany because public opinion in the United States cannot be easily controlled." His opinion may or may not be unnecessarily alarmist in outlook. But there is prejudice here and Brotherhood Day can help in removing it. Good-will must be mobilized against all fomenters of group and race hatred. An important announcement about the observance of Brotherhood Day appears on page 126 of this issue.

◆ Baptists are not the only Protestant body in the United States finding it difficult to maintain costly church edifices erected during the prosperous decade of 1920-1929. At the recent annual meeting of the Methodist Board of Home Missions and Church Extension, Secretary F. W. Mueller reported that more than 30 Methodist churches had already been sold under foreclosure proceedings by the sheriff. About 400 others were in a critical financial condition. Out of 20,000 Methodist churches fully 5,000, or 25%, had serious debt problems. Interest on these debts now exceeds the amount given by the entire Methodist denomination to its world missionary program. Thus the gospel is withheld from India and China and elsewhere because interest must be paid on borrowed money back home. To what extent a comparable situation exists in the Northern Baptist Convention is not known. No general survey has been made. It is admitted, however, that in several cities acute local church situations are causing serious concern. This condition has also contributed to the general

decline in missionary contributions. Fortunately national recovery is now under way and more and more people are again being employed. In due time these church debts should no longer serve as excuses for lack of missionary support.

◆ The Eastward spread of Mormonism in the United States received fresh impetus late in the past year by the creation of what is virtually a Mormon diocese in the metropolitan area of New York. By Mormon law the new district is called a "stake," after Old Testament usage in the 2nd verse of the 54th chapter of Isaiah. A costly Mormon Temple is planned for New York City in the upper Fifth Avenue section where a plot is held under option. The cost may run from \$500,000 to \$1,000,000. According to Mr. J. W. Harrington in *The New York Herald-Tribune*, there are now at least 750,000 regular members of the Mormon Church throughout the world and about 300,000 persons in Sunday schools. Since the Mormons do not believe in infant baptism and never baptize children until after the age of eight, "it is likely that 1,000,000 persons are directly or indirectly under Mormon influence." All of which suggests that the Christian Home Mission task in the United States is far from finished.



THE GREAT DELUSION

Number 18

THEY CANNOT CONTROL THE WOMEN

THE liquor traffic is apparently having a hard time with women who drink because they insist on standing at bars with men. In response to the Washington State Liquor Board's ruling that drinkers shall sit and not stand, a bartender is quoted as having said:

The State Board wants to avoid drinking at bars by women. How is anybody to control a woman? If they don't mingle with the men at the bars, they'll be doing it at the tables or stools or whatever we have to take the place of bars. If they drink standing up at bars, under this new ruling we bartenders will be in trouble. If they sit down and drink, they will be able to drink more without noticing the effects, and when they stand up we'll be in trouble. If they drink lying down we'll be in even more trouble. No matter what the Liquor Board rules, it looks as though we bartenders will be in bad.

However disgusting this picturesque comment may be, it is at least refreshing in its frankness.



The Baptist New Deal Begins in a Chicago Blizzard

Christian Social Action—Roger Williams Tercentenary—A New Crisis in Foreign Missions—Plans for the Colorado Springs Convention—Dining with the Chicago Social Union—New Loans and Bank Accounts—Reappraising Missionary Values—and other events mark the mid-year denominational meetings in Chicago

Reported by

WILLIAM B. LIPPHARD

IT IS not known who first used the phrase, "Chicago has no weather; it has only climate." How true this is nearly 100 Baptists who came to Chicago for the mid-year denominational meetings December 10-13, can now reveal. In lounge and conference rooms they sat and gazed out of the windows. A raging blizzard was lashing its fury upon the city. The wind blew and the snow flew. Street cars stopped running. Mr. John Nuveen's dinner party was cancelled. Chicago Baptists did not dare leave their homes for fear of not getting back. Taxicabs were at a premium. Bravely they struggled through the snow-covered streets. Here and there one gave up the ghost and stopped in its tracks only to be quickly buried under the mounting drifts. Soon all that was left was a huge pile of snow to tell where a cab had died. Only the elevated trains succeeded in maintaining some semblance of transit schedule. Even with that service a host of Chicago commuters instead of getting home for dinner counted themselves lucky if they reached the family fireside in time to kiss their children good-night.

Such was the Chicago blizzard, strangely only a local storm, that greeted the Baptist New Deal with its reorganization of the denomination. With surprising minimum of machinery creaking, cog adjusting and gear shifting, the four new councils and various committees, created at Rochester last May, organized and began to function.

The new General Council, replacing the Executive Committee of the Northern Baptist Convention, was convened first. Its agenda listed 44 separate items and compelled the Council to sit for two days. This was something unheard of in the experience of the discarded Executive Committee.

BAPTISTS AND CHRISTIAN SOCIAL ACTION

Of major importance was the preliminary report of the Commission on Christian Social Action. Its long series of questions was published in *MISSIONS* last month. (See January issue, pages 42-45.) In presenting the report youthful Chairman Charles L. Seasholes, pastor of the First Baptist Church of Dayton, Ohio, said that Baptists all over the country had shown an amazing eagerness to attempt something along the lines of the mandate of the Commission. It had not been necessary to create a social consciousness. It is already widely present and active. This interest transcended all theological and sectional differences. A significant paragraph from the Commission's report follows:

There is a strong desire that our churches shall attempt more seriously to interpret the mind of Christ at this critical moment in world affairs. Our young people in particular appear unhappy over the lack of an adequate program for bringing the moral and spiritual influence of the churches to bear on the solution of the world's conspicuously grave problems. They are anxious for action with a view to a betterment of the larger human relationships. Many of them seem to question whether the churches possess a dynamic force sufficient to influence men adequately in the execution of an effective program. At the same time our young people hear many voices

that disclaim and even oppose all religion while professing economic and racial brotherhood. Moreover, they observe a frequent readiness to suffer and die for such beliefs. It is the opinion of this Commission that if the Christian forces of the world cannot make their voices heard more clearly and in more heroic tones above the clamor of the times in an attempt to express the mind of Christ, our young people are likely to heed voices whose words seem strange and startling to us.

The series of questions suggested the lines along which the Commission was directing its studies. At the Colorado Springs Convention in June it will present specific recommendations. Just how these would thereafter penetrate vitally into the local churches and be put into practice was not divulged. This is one of the Commission's chief problems. "Baptist agencies that have anything to do with education and activity in Christian social expression," said Mr. Seasholes, "seem to be diverse and only loosely correlated." *

The Commission listed the nine aims of social action on which it will submit recommendations: (1) marriage and the home; (2) rural life; (3) missions and social action; (4) industrial relations; (5) race relations; (6) education and propaganda; (7) alcoholic beverages; (8) church and state; and (9) international peace.

The applause and spirited discussion, all of it decidedly favorable, was a good indication of how the Colorado Springs Convention is likely to react to its recommendations.

AFTER THREE HUNDRED YEARS

Allied to the discussion (No. 8) of church and state was the proposed Tercentenary Celebration of certain events in the life of Roger Williams. In stirring fashion President James H. Franklin said that spiritual liberty, separation of church and state, non-regimentation of religion, all of which are under attack today, would be given new impetus through such celebrations. An impressive pageant on the campus of Crozer Theological Seminary in June, 1935, will be followed by a celebration in October in Wash-

ington, D. C., and in the National Baptist Memorial Church. (Originally named the Roger Williams Memorial Church.) A joint celebration by Northern and Southern Baptists is planned in the spring of 1936. "In these days of the revival of the age-long struggle between church and state," said Dr. Franklin, "we will in this way reemphasize the principles for which Roger Williams stood."

Rev. R. W. Weaver of Washington, D. C., suggested that the 100th anniversary of the death of Luther Rice, fellow-laborer of Adoniram Judson, who was born in Massachusetts, and died in South Carolina in September, 1836, might be featured at the same time. It would serve as another unifying link between Northern and Southern Baptists.

THEY CANNOT SHIFT THIS RESPONSIBILITY

Sharing in major interest was a financial emergency in foreign missions. With dramatic solemnity Dr. P. H. J. Lerrigo placed three questions before the General Council. Under its new authority it can neither evade them nor disclaim responsibility for them. Here they are:

(1) Shall foreign missions retreat? If so, what fields, stations or work shall be abandoned?

(2) Shall the work be maintained? If so, where are the resources?

(3) Shall the foreign mission cause advance?

Never before had this issue been put quite so tersely and with such unavoidable directness. It was something new in Baptist procedure. In the language of the street, the Foreign Mission Boards put it squarely up to the General Council. If the Council claims to be the Convention functioning between sessions, it cannot dodge the issue. It must answer one of the three questions.

That the issue was immediate was revealed from Dr. Lerrigo's carefully prepared statement. It showed a 10-year decline in gifts from churches from \$1,571,000 to \$707,000; a depletion in missionary families from 304 to 231 and of single women from 234 to 181; no new missionaries sent out in two years; yet 25 vacancies for which 25 candidates are available; fully 100 young people on the list of possible candidates. How much further can this decline go without irretrievable disaster?

* NOTE.—Evidence of this appeared later in the report of delegates who attended the Temperance Conference in Washington in October. In adopting a resolution on liquor, the General Council took nearly an hour in assigning responsibility for carrying it into effect.

What makes this state of affairs pathetic is the approaching centennial of four mission fields, India, Assam, China and Bengal-Orissa. Free Baptists began work in the last mentioned in 1836, the same year in which Northern Baptists entered the other three fields. Against this tragic decline Dr. Lerrigo pictured the world situation with its unrest, turmoil, anti-religious movements, and its need of Christ, all of which made foreign missions of greater urgency.

For nearly three hours in the strange secrecy of executive session, the General Council considered this emergency. In view of the needs of other interests nothing tangible or specific could be done now. And so following frequent Baptist procedure the problem was referred to a special committee. What a pity that more delay must be experienced before our Foreign Mission Boards can know whether or not they must plan a Centennial Retreat!

MULTITUDINOUS BUSINESS

It would be impossible to chronicle the remaining 41 items of business. A few may be briefly stated. The Program Committee reported for the Colorado Springs Convention. Dates are June 20-25. (See page 109.) Rev. G. A. Clarke of Brooklyn, N. Y., was elected Convention preacher. (See page 86.) Bank accounts and loans had to be authorized for the new Council on Finance and Promotion. A budget Research Committee was appointed, consisting of O. R. Judd, E. H. Rhoades, Jr., and G. B. Ewell. An appropriation of \$8,000 was voted to the new Ministers' Council. The request of a Russian missionary organization for endorsement so that it might appeal to Baptists for support precipitated a general discussion of so-called independent missionary societies. The General Council took the following action:

VOTED: that the Northern Baptist Convention does not endorse any missionary agency or society over which it has no supervision.

FELLOWSHIP WITH CHICAGO BAPTISTS

The Chicago Baptist Social Union had arranged its December dinner meeting for Tuesday evening so that visiting Baptists might be present. Dr. A. R. E. Wyant, President of the Union, was toastmaster. After a brief address

on the hitherto unrecognized health, mental and moral values of the depression, he called on Rev. N. I. Tibbetts to lead the crowd in song. Mr. Tibbetts had planned to show the words of the hymns on a stereopticon screen but the electric cord had been mislaid. Sitting near the Editor was Rev. C. L. Seasholes, who facetiously suggested "The Lost Chord," as the first hymn. Mr. Tibbetts, however, chose several Christmas hymns, concluding with the ever beautiful "Holy Night."

Two speakers completed the evening program. President Avery A. Shaw gave a scholarly, stimulating address on "The Need of Recovery." Christian faith had always been in danger. The church had always stood at the crossroads, Christianity had always survived critical times, so Dr. Shaw urged a recovery of the mood of victory that ran through the early church.

Dr. D. F. Rittenhouse of Pasadena, Cal., said the modern church was Christianity's greatest handicap. Only one-third of its members carry its financial and spiritual burden; another third enjoy inactivity; the remaining third are spiritually dead. He contrasted the devotion, sacrifice, personal evangelism of the German Nazi movement with that of church members today. There can be no missionary recovery until there is a new conviction in the hearts of Christians that Christ must be given to all people. When American Christians put the Kingdom of God first and not second or third, the world will see new significance in our preaching and new confirmation in our practice.

A NEW ORGANIZATION FACES AN OLD TASK

The new Council on Finance and Promotion, successor to the Board of Missionary Cooperation, began under the spell of organizational newness, but quickly found itself facing the same old task of raising funds for the denomination's world-wide missionary program. It took some time to get the new machine organized. By-laws had to be formed. Officers and sub-committees had to be appointed. Assets and liabilities had to be transferred from the old Board of Missionary Cooperation. Finally the new Council under the new chairmanship of W. H. Witty got down to business. Dr. W. H. Bowler was elected Executive Secretary.

A new method for securing designated gifts on a cooperative basis was adopted. An entire session considered promotional plans with interchange of experience and ideas on the Every Member Canvass, Mid-year Associational meetings, allotment and acceptance of quotas, promotion of stewardship, and training of deputation speakers. Through all this discussion there emerged frequently the need of missionary reconstruction and the social and moral implications of what it means to be a Christian today. In a heart-searching closing message President Shaw declared that the level of sacrificial giving of Baptists must be raised.

The program included a discussion of current problems in the present missionary situation. Dr. Lerrigo reviewed the world issues facing foreign missions. Dr. G. R. Baker emphasized the basic motive underlying missionary endeavor. Dr. P. C. Wright stressed the relation of the gospel to social problems. The reappraisement of values as a result of the depression was set forth by Dr. Charles H. Sears. All these were summed up by Dr. G. P. Beers in an appeal for missionary revival in the movement toward national recovery.

The two other Councils, on World Evangelization and on Christian Education, also met to consider the tasks assigned them. A report of these will be made later.

THE TEST OF THE NEW DEAL

Will all this new machinery work? Will it actually lead Northern Baptists out of the discouragement and difficulty which the prolonged depression has brought? Will it start them again on an inspiring period of missionary advance? These are questions uppermost in the minds of all concerned with denominational recovery.

It remained for Mr. E. H. Rhoades, Jr., to give the answer. After outlining the changes in administration, function, task, etc., which the New Deal had brought, he said:

The best organization devised by man will not do this business alone. The world today is unbalanced, fearful, impoverished in spirit, bankrupt in soul. It needs Christ. To supply that need we must have more than re-organization. We must have men and women filled with the spirit of Christ whose lives proclaim their vital touch with a living Lord. If such men and women constitute our personnel, the many organizations here assembled will succeed and will do what the denomination expects of them.

That comment applies also to the churches. If they, too, are composed of men and women filled with the spirit of Christ, the Baptist New Deal, organized at Rochester and now formally set on its way at Chicago, will succeed.

If not, all its efforts, plans and programs will be in vain.



The World Fellowship of Baptists

A message to the Baptist churches in all countries on the observance of Baptist World Alliance Sunday, February 3, 1935

IN THE announcement of Baptist World Alliance Sunday a year ago, prayer was specifically asked on behalf of the Berlin Congress then being planned. Many were the fears and forebodings; the difficulties were great and obvious, and questionings arose as to

whether anything effective was possible, or indeed if the Congress would be even worth while.

It is now ours to offer praise and thanksgiving to God for all the blessings that attended and have followed that Congress. From all parts of the world

Baptists gathered together. As has been stated many times, there is no compulsion of any hierarchy behind this, nor do the members gather because they have any executive or legislative power. We have no written creed which binds us together. Yet differing as we did in many ways, Christ united us. We were rallied by His Name, and in His Name we worshipped. We deliberated at great length, we passed our resolutions and declarations, we expressed our hopes and purposes.

Out of all this spring three convictions of which it is well to remind ourselves and others.

1. The first was the paramount call and privilege of evangelism. We have a gospel to proclaim. We declared ourselves a people with an experience of Christ's redeeming power. We do not speak from tradition nor from hearsay, though we have a story of which we are proud. We have great names; behind the platform at Berlin were portraits of Carey, Oncken and Spurgeon. But we were not there merely because these three men had proclaimed the gospel committed to them; we were there because we also knew the immeasurable worth of that same gospel. We did not create it; it came to us from God, but we accept it; so we must proclaim. Baptist World Alliance Sunday should revive in us once again our sense of debt and of our opportunity.

2. There was the recognition of the Church of Christ, which is His body and of which we are members. We are free in Christ, and we exercise that freedom by associating one with another. The barriers that would divide us and the differences that would separate us are nothing compared with the urge of the Spirit within to unite one with the other. In many lands we are as yet only small communities, but we claim that Christ has given to us His Spirit, and that is enough. We are called to exalt and glorify Him in His Church. It would be well if on Baptist World Alliance Sunday the wonder, the beauty, the effectiveness of Christ's Church were proclaimed.

3. The gospel applies to all life and all departments of life. We believe in its transforming power not only for the individual but for society. En-trenched evils exist amongst us. Peace will not come of itself; the price must always be paid. We do not close our eyes to the inroads made by movements that claim the place of religion, but beyond everything we believe that there is in the gospel an effective power to destroy all manner of evil and to establish the Kingdom of God. No part of human life is outside the possible salvation of God in Christ. Let this also be proclaimed on Baptist World Alliance Sunday.

All this must bring upon us our lack of faith and venture. We have not believed great things, and so have not achieved great things. We need to pray for greater faith, greater earnestness, greater hopefulness. And we also need to commit ourselves anew and completely to the enterprise to which we have put our hands. There must be no looking back. Let us realize that we are a part of a great company in many lands desiring these great things and helping one another to attain them. Over all and above all is the Spirit of our Lord, who will neither leave us nor forsake us.

GEORGE W. TRUETT, *President*
J. H. RUSHBROOKE, *General Secretary*

Echoes

From the Baptist World Congress at Berlin

Christianity derives its vitality from a wonder, and the wonder is Jesus Christ. That in Jesus of Nazareth, who 2,000 years ago trod this earth, God Himself acted and spoke for all time and for all men, that is the wonder.—*Prof. C. Neuschafer, Germany.*



Man does not live by bread alone but by faith, by hope and love; and this Christ supplies today as ever.—*Rev. John Laird, New Zealand.*



In this divided world and in the midst of rival claims for our loyalties, we as Baptists proclaim that our highest loyalty must be to God as revealed in Christ; that in Him we are one; that we can think of no higher good than that His will be done on earth as it is done in Heaven.—*President A. W. Beaven, United States of America.*



In the first century world, Christianity had to make its choice between being a little, petty, provincial sect within the racial and social confines of a religious movement, or being a world force, limited by no barriers geographical, racial or social. Christianity made that choice, and it has been made once and for all.—*Rev. Harold C. Phillips, United States of America.*



God's power to convert, transform, and change men's lives is free for all—rich and poor, men of high or humble birth, Greek, Roman, bond or free, Jew or Gentile. All are one in Christ Jesus.—*Rev. M. E. Aubrey, England.*

On the Shanghai Night Express

By EARL HERBERT CRESSY

Journeys across the length and breadth of China furnish a missionary many opportunities for interviews with Chinese

IT WAS on the Shanghai Night Express from Nanking to Shanghai. The Chinese gentleman with whom I was to share the sleeping compartment introduced himself as a high official in one of the ministries of the Chinese government. I explained that I was just returning after attending a meeting of the Board of Directors of the University of Nanking. This brought an immediate response.

"I am a St. John's man," said he. And he went on to express his appreciation of Christian colleges.

"You talk like a Christian," said I. "Are you?"

"I believe in Christianity," he replied earnestly, "but I have not joined the church."

"Why is that?" I inquired.

He explained that he had wanted to join the church but had not done so because of the conservatism of his father. Now that his father was dead, he was again considering the matter. We spent some time in discussing churches in Nanking and talking over the matter of his joining.

"My father and my uncles had great confidence in St. John's University," he went on, and paused to make a calculation. "Nineteen of my cousins went to St. John's. When my son grows up I shall send him."

As I went to sleep I wondered how many more of the seven thousand graduates of Christian colleges in China there were in whom the seed sown had apparently had little growth at first, but nevertheless was gradually coming to fruition as in this case.



I WAS looking over the books in the Lutheran Book Concern in Hankow. "There is a man

Dr. Cressy is a Baptist missionary assigned for service to the China Christian Educational Association. During the course of his travels throughout China he visits 13 Christian colleges and 250 Christian high schools

here whom you should meet," said the manager. "He is one of the leading business men here who is spending his spare time in studying Hebrew, having engaged a Jew as a tutor."

"How does a Chinese business man come to be interested in ancient Hebrew?" I asked.

"Come to lunch with me tomorrow. Meet him, and see for yourself."

The business man whom I met the next day came up to my friend's specifications. It turned out that after finishing a Christian school he had devoted himself first to business, with the idea of making his fortune, and second, to the study of Hebrew with a view to improving the existing translation of the Scriptures into the Chinese language.

"When I have mastered Hebrew sufficiently and can find a Greek tutor I shall begin on the New Testament," he told me with quiet enthusiasm.

"Nothing is so important as the Word. The ambition of my life is to secure a staff of the most able scholars to make a new and readable translation of the Bible. I am preparing myself to be able to judge somewhat as to the type of the work. When a readable translation is available that will count more than anything else in China for the spread of Christianity."



THE President of the Christian college in Wu-chang had invited me to be the third guest at a dinner which he was giving to the Governor of the Province and to the Commissioner of Education. Both men are Christians. The Governor was to address the student body in the afternoon. The Commissioner turned out to be

an old friend, and we chatted pleasantly of educational matters.

When my work was explained to the Governor he inquired whether West China Union University was included. I replied that it was, whereupon he stated that he had visited not only this remote Christian university, but also the University of Shanghai and the University of Nanking.

"The Christian universities are extremely well managed," said the Governor.



IN SHANTUNG, while visiting a school in the far interior, I found a revival service in progress. As I visited schools in other places I learned that a similar movement was making its way through nearly the whole of that populous province. It had certain emotional manifestations, but these were accompanied by deep conviction of sin and acts of restitution.

Later in the province of Hupeh, a thousand miles distant, the President of the Lutheran Theological Seminary, in which seven Lutheran bodies cooperate, told me of the same movement which had spread into that part of the country.

"The Chinese are not considered an emotional people," he said. "I have been in China 20 years, but I never expected to see the deep conviction

in religious matters that has come with this movement."

Some day we shall have a great movement of this sort which will sweep the country.



WHILE writing these incidents I was interrupted by an interview with the principal of a flourishing private middle school in Shaohsing. He is a Christian and a graduate of the University of Shanghai.

"Your Christian colleges are making a great contribution to the government and private schools," he remarked cordially. "I prefer teachers from Christian colleges. They are more interested in the students and have much more of a spirit of social service than do teachers trained in government schools. China greatly needs such teachers for her youth."

"We are making a contribution in providing men like yourself," said I.



THESE are a few recent experiences of a traveling missionary in China. There are plenty of problems and discouraging features. Such instances as these make us realize that there is a leaven at work. The influence of the Christian movement throughout China is far wider than most of us realize or understand.



Typical village scene along the Yangtze River in China



THE LIBRARY

*Reviews of Current Books and
Book Publishers' Announcements*



The Traveler's Russia, by BURTON HOLMES. For 41 years Burton Holmes has entertained hundreds of thousands of people with his travel lectures. Now he has written a book describing a three weeks' tour of Soviet Russia which he made last summer. Included are 64 full pages of pictures that are masterpieces in photography. They alone are worth far more than the price of the book. Here is an absorbing travel narrative, full of information at once interesting and authoritative in that it contrasts conditions of today with conditions in Russia in Czarist days as Mr. Holmes found them on two previous visits. He does not venture into a discussion of the philosophy of Communism, yet in a single sentence he expresses his own conviction when he says,

Let us be thankful that the experiment of Communism is being tried out first amongst a people the vast majority of whom have almost nothing to lose and everything to gain.

Again without devoting much space to the religious situation in Russia, he has sensed the real significance of the anti-religion movement when he writes,

If, as has been said, "Communism is a religion," then Karl Marx is the Allah of that cult and Lenin is his Prophet. The tomb of Lenin on the Red Square is the holy of holies of the Bolshevik world. Russia is abolishing churches and ikons and is attempting to destroy belief in God and to discourage and even ridicule all forms of worship. Yet Russia has set up a temple here in the Red Square. In this temple she has placed the corpse of her beloved Prophet. To it as to the ancient sanctuaries, the pilgrim multitudes come.

With this illuminating book in his hands anybody who wishes to see Russia through the eyes of this world-famous traveler can now do so without leaving his own comfortable arm chair. (G. P. Putnam's Sons; \$3.50.)

Forty Missionary Stories, by MARGARET W. EGGLESTON, is not a collection of ordinary stories. These are the true tales that have the heart touch, and that carry their moral without words. They are not of equal stimulus, but they cover a surprising range and few readers will escape their emotional and missionary appeal. The author has a gift. For Baptists this book would be especially adapted to the Royal Ambassadors and the World Wide Guild. (Harpers; \$1.50.)

Christian Missions and a New World Culture, by ARCHIBALD G. BAKER, is a scholastic work to be read and estimated by serious students of missions. The introduction says that the missionary enterprise, which during the last century was considered a glorious campaign of world subjection to God, has lately been transformed from a crusade into a complicated problem, bristling with questions which touch not only administration and methods, but the validity of the enterprise itself, and ultimately the fundamental assumptions of the Christian religion. Several vital questions are raised. Has the Christian anything unique, absolute and final in his religion? What is the relation of Christianity to other religions; of Christ to Buddha? Will Christianity overthrow all other religions? Or will it be fused with them in a world reli-

gion? In seeking answer to these and other questions, Prof. Baker considers the newer approach due to the growth of sciences such as psychology, anthropology, sociology, history of religions, psychology of religion, and the intensive study of Christian history and experience, all of which have centered attention upon Christianity as one religion among many. This is a radically different view from that held by evangelical missionaries since Carey. In the author's opinion, religion is a phase of cultural development, and missions just one aspect of a more general process of culture interpenetration. No religion can claim finality. Missions is a cooperative quest for truth, a cooperative seeking of good for humanity. Long chapters dealing with abstract and technical terms lead to this nerveless conclusion. For missionary inspiration one must look elsewhere. (Willett, Clark & Co.; \$2.)

Tarbell's Teacher Guide for 1935, by MARTHA TARBELL. Teachers of the Uniform International Sunday School Lessons cannot find a more helpful "guide" than Tarbell's. It is rich in sane, practical, historical and teaching material. The illustrative material, furnished in each lesson, is fresh and spiritually edifying. Ministers will find this volume a helpful pulpit commentary. (Revell; \$1.90.)

Education of Primitive People, by ALBERT D. HELSER, evidences the indefatigable research of this missionary educator in Africa in gathering the folklore of a tribe in Nigeria. Ten years in this toilsome work have yielded him

some 800 folk stories of the Bura people. This makes the volume noteworthy, but the "experience curriculum" evolved and the missionary's educational philosophy and technique are original and sound. The book is a revelation of what education among a primitive people may be, and also of what real education essentially is. Students of missions will find here a fund of information and illustration. (Revell; illus.; \$3.)

The Secret of Victorious Living is the second volume of 25 sermons preached by DR. HARRY EMERSON FOSDICK in the Riverside Church and then to his vast radio audience. Through them all, like the *leit motif* of an opera, runs the moral earnestness and ethical idealism that mark the Riverside pulpit. Here and there emerges also Dr. Fosdick's faith in the ultimate victory of Christianity, as for example,

Men may say that the church in wide areas is a cause of lamentation and alarm, and that Christianity is dying; but I am confident that man will not live without God or find apart from Christ a satisfying revelation either of the possible Human or of the real Divine.

Some of these sermons are already historic. That on "The Unknown Soldier," preached on Armistice Day as a terrific indictment of war, was printed in the *Congressional Record* in Washington. Under government free postage a United States Senator had copies mailed throughout the country. Dr. Ernest Freemont Tittle says these sermons "will become a part of the permanent sermonic literature of the Anglo-Saxon world." (Harper and Brothers, \$1.50.)

All in the Name of God, by EVERETT R. CLINCHY, is a timely book on race and religious preju-

Why Not Give Books for Easter?

HIS LAST THURSDAY

By James S. Kirtley, D.D.

This is a sympathetic interpretation of the account of Jesus' last day before his crucifixion, as given to us in the Gospels. This book is possible only from a man who has lived in touch with the Master for a good many years, one who has found joy and inspiration in the study of the Bible and preaching its truths. Doctor Kirtley has given us a revealing and devotional study of the words and conduct of Jesus as he neared the cross.

The Lenten season, and more especially its Holy Week, will have a larger contribution to the spiritual upbuilding of all who make these pages a part of the season's reading.

Cloth, \$1.00

YOU AND YOUR CHURCH

By James S. Kirtley, D.D.

This book is of particular interest and value to church-members, and those who are about to unite with the church.

What is involved in being a Christian? Why should a Christian join the church? Why be a member of a Baptist church? These three questions are of paramount concern, and the author endeavors to answer them in a practical and helpful way. He embodies much of the personal conversation he has had with members of his own churches, as well as prospective members. Why not give a copy of this volume to each new convert? Some churches have already adopted this plan.

Cloth, \$1.25

THE QUEENLY QUEST

By Rosalee Mills Appleby

Beautiful thoughts and the fine, strong truths of the Christian faith, especially as they touch the life of women — and in particular young womanhood — are here set down in language that embellishes them and delights the reader. Mrs. Appleby's South American background gives her sketches an added charm and has afforded her the advantage of a detached, fresh outlook upon things North American. Nothing better could be selected as a gift to a "girl graduate," or as a birthday or Easter present to a young woman.

Cloth, \$1.00

THE BIBLE LOOKS YOU OVER

By Arthur Stevens Phelps

In thirty-three delightful essays the author talks to us about many things, and makes us see our dear selves, our foibles and virtues, in the light of some of the less familiar characters and passages of Scripture. It is a sort of Christian philosophy of life, but far removed from the conventional, dry-as-dust religion and philosophy book. Doctor Phelps amuses and soars, preaches and entertains; popularizes his fine scholarship without cheapening it. At every turn he throws some new light on the Bible — and then on us!

Cloth, \$1.50

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dice. It presents a sorry picture of what has happened in these United States, supposedly built on the ideal of religious liberty. Did you know, for example, that New York State once threatened to hang every Roman Catholic priest? That Massachusetts severely persecuted Quakers? That Ohio mobs attempted to lynch the visiting Papal Legate? That members of Tammany Hall in New York resigned (incredible as this seems) because Irish Catholics had been put on some of Tammany's committees? That annually an effigy of the Pope was hanged on Boston

Common? These and other astonishing facts Dr. Clinchy has culled from our history. He reviews also the Ku Klux Klan, the Know Nothing Movement, and the more recent rise of Anti-Semitism. In the concluding chapters he discusses the outlook for the future and urges more effective cooperation among Catholics, Protestants and Jews. Every pastor who plans to observe Brotherhood Day February 24th (see page 126) will find in this book a great deal of material that will make a sermon on prejudice of absorbing interest. (John Day Co. \$2.00.)

Books Received

A Student's Philosophy of Religion,
W. K. Wright (Macmillan)

Realistic Theology, W. M. Horton,
(Harper and Brothers)

PROFITS FROM BLOOD

The munitions racket, the Supreme Court's Decision on military training, other issues of War and Peace, the return of alcohol, unclean movies, reaffirmed loyalty to Jesus Christ, and a rebirth of usefulness for the Christian church provide an interesting and a highly significant meeting of the Federal Council of Churches

By ROBERT A. ASHWORTH

NOTE.—*The Northern Baptist Convention makes an annual appropriation to the Federal Council of Churches and is represented in it by 17 appointed delegates. For this reason MISSIONS publishes the following report of the Council meeting at Dayton, believing that it is a matter of general interest to Baptists.—ED.*

THE meeting of the Federal Council of the Churches of Christ in America at Dayton, Ohio, December 4-6, 1934, was perhaps the most significant in its history. It demonstrated the increasingly progressive attitude which the Protestant churches are taking on social and economic questions.

PROFITS FROM BLOOD

Of high popular interest was the address by Senator Gerald P. Nye, Chairman of the Committee Investigating the Munitions Industry, who spoke to an audience of 2,500. He left the hearings in Washington and made the trip to and from Dayton by airplane. He paid an enthusiastic tribute to the part which the churches, through the Federal Council, had had in furthering world peace and in supporting the munitions inquiry. He declared that the pressure on him in Washington was so great that he would not have felt he had any right to leave to speak to any other group than a representative body of church leaders. He spoke for nearly two hours, giving concrete evidence of the way in which munitions makers had been willing even to sell supplies to other countries to be used against our own men in case of another war.

He exposed the malevolent interlocking of the industry in whatever land and the insidious fallacy of preparedness propaganda and all the excitation of war in the interest of profits. "The nasty, damnable record of the munitions makers who sell arms to countries so that they can prepare for war against us or the world shows clearly why we have war," he

said. "When the blood of our youth on the battlefield runs thickest the profits for the international racketeers are the greatest."

The Senator was interrupted nearly a score of times by spontaneous applause and received a magnificent ovation.

LIQUOR AND MOVIES

The subject of liquor control secured large attention. The Council made a calm and dispassionate appraisal of the whole question in the light of present facts and current attitudes. It will please neither fanatical wets nor fanatical drys but it will go far to "afford guidance to the churches in the present critical situation." There was complete agreement in the conviction of the need of education and that is the first duty of the churches in the present situation, which "summons the church to a new approach and fresh seriousness in its teaching function, exercised first within itself."

In other resolutions the Council supported the child labor amendment to the Constitution, unemployment insurance, social insurance against illness and old age. As to moving pictures, it declared that while there has been some improvement, unsatisfactory pictures are still being produced, with a regrettable prevalence of scenes of drinking and carousal. The Council urged a continuance of the signing of the Declaration of Purpose to stay away from objectionable pictures and for the abandonment of the present practice of compulsory block booking.

CHURCH AND STATE

In a notable address, Dr. C. C. Morrison, of *The Christian Century*, dealt with the whole question of church and state, a burning issue in many parts of the world. He declared that whenever the church has been true to its mission it has been found resisting the encroachments of the state upon conscience. "The Supreme Court does not settle the question," he said. "When the church blesses wars caused by the state and gives hostages of its own ethical preroga-

tives in exchange for a legal status within the state, it then is less than Christian."

Closely allied to this question was the relation of the churches to the army and navy chaplaincy. So many denominations, together with the Federal Council itself, have taken advanced positions on the question of peace and war that cooperation with the army and navy in certifying chaplains has been seriously criticized. "The anti-war resolutions of many religious organizations are growing in intensity and clarity, Dr. F. E. Johnson said in his report. Whether or not this service to the army and navy is incompatible with the growing movement against war within the churches is the point in dispute."

The Council therefore recommended that the church should cease to commission its ministers to serve as chaplains under the control or in the uniform of the army and navy, but that religious work among soldiers and sailors should be carried on by the church itself, under its own control and at its own expense. This last recommendation, however, met with considerable opposition.

WAR AND PEACE

On the day that the Council began its session the Supreme Court of the United States announced its decision approving the action of the University of California and other land grant colleges in making military training compulsory. This is a matter of much concern to the Council, since most of its constituent denominations and the Council itself have vigorously opposed compulsory military training. Disappointment over this ruling was very great. Accepting the law as thus defined the Council, therefore, issued a statement affirming its conviction "that the laws upon which this decision is based should be modified so that students having conscientious objections to military training may be permitted to continue their studies. We are of the opinion that church and state, in their relations with each other, have certain functions which cannot properly be invaded by either. We are supported in this view by Chief Justice Charles E. Hughes who, in his minority opinion on the MacIntosh case, expressed the view that 'in the forum of conscience duty to a moral power higher than the state has always been maintained.'" The statement concluded with concrete measures for the protection of student conscientious objectors.

Great stress was laid upon the economic causes of war. The report on "The Christian Basis of World Peace," said "Economic injustice breeds war. . . . Under an economic system whose primary motivation is self-interest and whose chief method is com-

petition, there develops a fierce struggle for raw materials and markets."

As an indication of the direction in which the more advanced peace forces of the country are moving, a number of recommendations were voted. In the discussion between the United States, Great Britain and Japan over naval matters, sympathy was expressed with the willingness of Japan to dispense with the larger vessels which are suitable for offense. It was believed that the United States should be willing to do the same. The recommendation was adopted "that the United States should agree with other nations to abolish ships and vessels adapted to aggression and thus make war in the Pacific impossible," that the "protection of the property of Americans in foreign lands and the protection of neutral rights which so often provoke war should be abandoned." It was further recommended that all property should be conscripted in war, as well as men.

Recognizing that the avoidance of war requires the development of a world wide public opinion against it, the Council favored a World Round Table of competent and influential Christian and Jewish leaders in the near future, who would be charged with the responsibility of making an unhurried and statesmanlike analysis of the causes of war, and of formulating a practical and constructive plan whereby the peoples of the world may express themselves and work unitedly toward world peace.

THE TASK OF THE CHURCH

For some time before the Council met, a commission had been preparing a message on the present situation as it confronted the work of the churches and some statement of task of the church and the methods by which it should seek to meet the situation. The report was formulated by President Albert W. Palmer of the Chicago Theological Seminary. It dealt with the difficulties under which the church must do its work, the prevalent mental confusion and conflicts of economic ideas and all the tendencies toward a materialistic interpretation of life that characterize the present day. It takes account of the shortcomings of the church which limit its largest usefulness, at the same time recognizing the resources of strength and elements of vitality manifested by the church and the ability evidenced in its history to adapt itself to changing circumstances and apply its spiritual teachings to current needs as they appear. It calls for a new commitment of life, a reaffirmed loyalty to Christ, the wider application of Christian social ideals, and looks toward a rebirth of usefulness for the Christian church.



Careful make-ready of a press is essential to good printing

When a good printer has an important piece of work in hand, he usually devotes almost as much time to the "make-ready" as to the actual printing. "Make-ready" is a trade term meaning just what the words imply, the final preparation on the press so that type and pictures shall be printed with uniform excellence on every page. (This explains the excellence of MISSIONS.—*Ed.*) Upon the care or slackness with which this is done largely depends the difference between a first-class job and a mediocre or poor one.

This is the season when the "make-ready" for the Every Member Canvass should engage the attention of the local church. Only six weeks intervene between February 1 and Pledge Week, March 10-17. This period, rightly employed, will insure success.

A forehanded church will have obtained its Every Member Canvass material from the State Convention office and formed its organization for the Canvass in January. If these initial steps were not taken in January, pastors and church officers should not delay

THE "MAKE-READY" OF THE CHURCH

another day. The material is simple and practical and represents long Baptist experience.

As for the naming of committees and the selection of the chairman of the Every Member Canvass, experienced churches have learned the great advantage of having all branches of their organization complete before the end of January. It is better done in February than not at all, but every day in this month is precious.

Before the middle of February the church should know where it is going and how it is going to get there. A preferred procedure is to follow organization for the Canvass with the adoption of a financial goal for missions and local expenses, a goal that spells courage and not retreat.

Three weeks before Pledge Sunday, March 10, all literature should be in the hands of the Every Member Canvass Committee and other steps indicated for the beginning of the intensive period of preparation should be taken.

The Real Thing

Many a pastor who thought his church had been having an Every Member Canvass each year has suddenly awakened to the fact that he was mistaken. There had been a canvass, it is true, but not an Every Member Canvass.

Unless thoroughness is the watchword from beginning to end, and every single person named in the membership roll is in fact canvassed, resources which could be made active and valuable must remain the category of what banks call "frozen assets."

OPEN SESAME!

THE key to certain success in the conduct of the Every Member Canvass is PREPARATION. The church that has a right confidently to enter on the task is a church that has, in the weeks immediately preceding the actual Canvass, used every available means to give its members a picture of the work the church is doing, in its home and world fields.

Some methods adopted in churches that have made a success of the Canvass are these:

Special sermons by the pastor on each Sunday of the period of preparation.

Visitation of church members.

Discussion in the mid-week meeting.

Four-minute speeches in all church meetings.

Cottage prayer meetings.

Distribution of the three Messages to Church Members, one on each of the three Sundays preceding Pledge Sunday. The State Convention office will supply the leaflets.

Schools of Missions, to be concluded just before the Canvass begins.

Circularization of the membership by means of a series of carefully prepared letters, one of which should include a copy of the church budgets.

The three weeks preceding Pledge Week should be carefully planned to inform and interest the entire constituency of the church.

The Individual Approach

High in the scale of importance is the preparation of a master list giving the correct name and address of every member and friend of the church. Here is a task in which thoroughness will bring rich rewards. While the primary purpose is to provide a complete list of names and addresses of all who should be solicited, the advantages of a painstaking examination of the membership roll are many.

An officer of one large church said after a master list had been finished that he thought the church ought to have maintained a bureau of missing persons, so numerous were the members with

Careful planning is essential to success in the Every Member Canvass as in all undertakings



whom all contact had been lost. The restoration of inactive ones to a place in the life of a church, all as a result of a carefully followed up master list, would in itself make an absorbing story.

The immediate importance of the master list as a factor in the Every Member Canvass is that it furnishes the basis for the individual approach. If 500 names were parceled out to the canvassers merely on a quantity basis it is not reasonable to expect the best results. That is one reason why time and attention must not be stinted in getting up the master list. Pledges are not to be obtained from 500 names inscribed on cards, but from 500 people no two of whom are alike and whose differences by no means disappear when they join a church.

An experienced director of Every Member Canvass activities offers these suggestions:

Considerable discernment may well be exercised in picking the right person to call upon each family. Both alphabetical and geographical lists should be avoided. Gasoline is cheap. Someone in the church has the right approach to each member. Do not rest until that person is found.

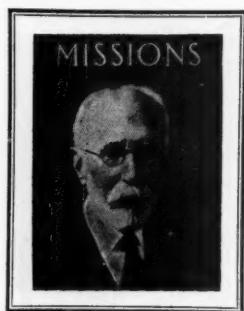
Each element in the constituency of a church should be asked for support on a different basis. It is foolish to approach the deacon and the newcomer in the community in the same way. If form letters are to be used, they should be of several varieties.

It is well to avoid sending the same form letter (often smudgy) to everyone—pillars, backsliders, brothers-in-law to the church, and people whose only connection is through the children whom they send to the church school.

One of our larger churches sends to each prospect a printed statement accompanied by a personal letter from the man who is to make the call, thus lifting the entire transaction out of the plane of the merely mechanical.

The Canvass can be further individualized by supplying each caller with explicit information concerning those whom he is to see—their exact relationship to the church, the amount of their pledge for the previous year, and some hint as to how they may best be approached.

Careful planning dignifies the entire undertaking. The more carefully thought-out their task, the more willingly will the callers go forth upon their errand, while a church may greatly commend itself to the generosity of its constituency by the painstaking way in which it approaches them.



**The British Baptist
Missionary Society**

THE 142nd annual report of the Baptist Missionary Society of England is a model in content and conciseness. As this past year has been one of celebrations in honor of William Carey, it would seem a favorable time to make our readers better acquainted with the present-day work of the Baptist organization that was formed in 1792, in response to his own passionate pleading to send Carey out on his world mission. The name then was THE PARTICULAR BAPTIST MISSIONARY SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN. Length whether of names or sermons did not count in those days.

During the century and a half since its formation the Society has enrolled the best of the denomination, with William Carey at the head. It represents today the foreign missionary interests of the British Baptists. I have been impressed by the thorough-going quality of this Report. Our British brethren certainly know how to run a great enterprise with dignity and businesslike dispatch.

The Report of 211 pages is divided into three parts. The first takes us at once into the individual stories of "serving and saving" from the fields in India, Ceylon, Bengal, China and the Congo. The keynote of the introduction is "ministering the gospel of God," and service is sounded through all the reports. The Society was rejoicing this year in the wiping out of its "old debt of £24,000" (\$125,000). This was the successful outcome of a special effort, which was accompanied by some of the dramatic incidents that bring courage and cheer, such as the telegram on the last day inquiring how much was lacking, and on being told £675 short the amount was at once sent. Cause of more rejoicing still was the fact that the field baptisms numbered a thousand more than the previous year, making a new record of 4,814, nearly half of them in the Congo. A special section recounts the work of the women, which is duly valued. The medical needs are seen to be urgent. In all departments it is evident that the missionaries are laboring heroically to carry on their ministry of love. There is a direct appeal in the

stories that gives the evangelistic touch, and the evidence of joy in the work is plain.

Part two describes the Society, which corresponds in a way to our Northern Baptist Convention. Its membership is composed of the pastors of contributing churches, of delegates in proportion to the size of the churches, and of donors of ten pounds and upwards, or subscribers of ten shillings and upwards yearly. An annual meeting is held. A General Committee, elected by the Society, conducts the Society's affairs and fills the place of our former Executive Committee and Board of Missionary Cooperation combined. It is composed of not more than 120 persons, of whom at least 30 shall be men and 30 women. With more than 100 honorary members, including the presidents or principals of denominational colleges and the presidents of Baptist Unions of Great Britain, Ireland, Scotland and Wales, this makes a working body not only representative but of due importance and weight. The members have always taken their work seriously, and the Society has held a position of influence among its colleagues. Its secretaries, starting with Rev. Andrew Fuller at Kettering in 1792, include Dr. John Ryland who baptized Carey, Dr. Joseph Angus the noted scholar, Dr. Frederick Trestrail, Alfred Henry Baynes for 37 years, Dr. W. Y. Fullerton, 20 years. The present secretaries are Rev. C. E. Wilson (foreign), Rev. B. G. Griffith (home), Dr. R. F. Moorshead (medical), and Miss M. E. Bowser (women). One notes how carefully the Baptist constituency in England, Scotland, Wales and Ireland has been covered with local auxiliaries and secretaries, arranged in county associations. The home base is assiduously cultivated.

The list of missionaries for 1934 fills 20 pages and numbers 678 names, many of them recording long years of labor. The British Baptist missionaries have stood sturdily for the gospel of Christ which William Carey believed and lived.

Part three gives the mission field statistics and the treasurer's reports in full. Total receipts for the year amounted to £211,235 (about \$1,000,000), the total contributions from the churches being £120,970 (about \$600,000).

We can all congratulate the Baptist Missionary Society on this 142nd year of its world service in "ministering the gospel of God."

The Editor Emeritus says:



The Colorado Springs Convention

AN ANNOUNCEMENT BY THE PROGRAM COMMITTEE

THE Northern Baptist Convention will meet in Colorado Springs, Colo., June 20-25. The program committee has solicited suggestions in regard to speakers and program features from representative groups and individuals. From the large number of opinions expressed, there is widespread desire both to hear new voices and to renew the missionary emphasis.

The Convention text and theme will be, "I am recreating all things," *Revelations 21:5* (Weymouth translation). The program will center around the recreating influence of Christ in both the personal and the social areas of life. The presidential and keynote addresses will be combined and delivered by Dr. A. A. Shaw at the opening session.

Worship services must be at the heart of all Convention sessions. It is planned to relate them closely to the general theme for the day and to have responsibility for the music and details under the direction of a member of the Committee. An outstanding devotional leader will be secured for each day.

A great missionary day is being arranged. Reports of missionary organizations and the wide range of denominational activities will be included. The day will close with a dramatic presentation showing the influence of Christian missions in the life of the Indian.

The evening sessions are being reserved for programs of a dramatic nature. One will be given to the Committee on the American Home. The Foreign Mission Societies will use the last night for a portrayal of the forthcoming centenaries on four mission fields.

Ample time is being provided for full discussion of the report of the Committee on Social Action.

Following its formal presentation the Convention will divide into smaller groups where the various phases of the report can receive detailed consideration. Two outstanding speakers will address the Convention on the social implications of the Christian message.

Sunday will be an inspiring and memorable day. It will begin with a Sunrise Service in the Garden of the Gods. Rev. G. A. Clarke, as announced on page 86, will preach the Convention sermon. Sunday afternoon will feature a series of addresses by missionaries. On Sunday evening, Dr. George W. Truett of Dallas, Texas, President of the Baptist World Alliance, will be one of the speakers.

The program in detail will be published in a late issue of *Missions*. It is the prayer of the Committee that at Colorado Springs new spiritual forces will be released as we again draw near the One who is "recreating all things."

On behalf of the Committee,
CHARLES H. HEIMSATH, *Chairman*
DANA M. ALBAUGH, *Secretary*

• • •

Christianity in the Chin Hills of Burma shows real advance. Rev. C. U. Strait writes that when he first went there in 1926 not more than 30 Christians were to be found in the whole region. "Now we have Christians," he reports, "in all but four of the 35 villages. Three different groups number over 100 each. Christian fellowship exists everywhere."

TO QUOTE FROM THE WORDS OF ABRAHAM LINCOLN

whose birthday we celebrate this month:

"I do not think much of a man who is not wiser today than he was yesterday."

● Since wisdom is the power of true and just discernment, why not wisely decide to become an Annuitant of the

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

● Perhaps you are planning to leave a bequest in your will.
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MISS FRANCES K. BURR, *Treasurer*
152 Madison Avenue • New York City

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

"The Healing Lady" on Tour

This year we went to a section of the Ungkung Field I had never visited. We spent eight days in the villages of "Locked Within," "Big Plain" and "Rocky Protection." We had been invited to vaccinate some of the children, and always there are sick folks to help. In some of the villages were former patients waiting to see their friend, the "Healing Teacher," which is my name among them. On our way to the village where our headquarters were to be, we met over 20 women and children who had come out to meet us. It was raining and they had walked over two miles to welcome us to their village and escort us there. Wet, cold feet, muddy shoes and stockings and soaked clothing were forgotten in the warmth of their welcome. We soon got settled in our temporary quarters, and friends and neighbors began to come before we had time to change into dry clothing.

I know you will be interested in some of their remarks, especially those by the older women. "So this is the 'Healing Lady,' how old are you?" And when I allowed them to guess, they guessed anywhere from 30 to 80, 80 because my hair is so white, 30 because although my hair is white my face is not wrinkled like an old lady. "Healing Lady, have you had your dinner yet? What do you eat? Do you eat our rice?" When I told them I ate rice, sweet potatoes, eggs, vegetables, etc., one old lady said, "Oh, but why do you eat sweet potatoes, they are for the very poorest and are not good?" When I told her I ate them because they were good for people



Dr. Rathnamma of the Nellore Hospital

she was much surprised. "Do not your feet get tired walking in shoes with heels on them? Your feet would be much more comfortable if you went barefooted."

Is medical mission work worth while? Are we forcing something on the people that they do not need and would rather not have? If you could travel with me for a time I know what your reaction would be. No one seeing the need in country villages could say medical work unless carried on in a properly equipped hospital is impractical. If we wait for such a hospital we will not accomplish anything constructive. The need is here, and now, and we can find more than enough to do. We need

your cooperation in prayer that as we work we may magnify Him and His Son our Saviour and Redeemer.—*Fannie Northcott, Ungkung, South China.*

A Jewel in Nellore

When I came to India in 1902 there was a family of non-Christians living in the section of Nellore not far from the Mission compound. At that time there were four or five children in the family, the oldest two being boys about 11 and 13. These two boys had been to our schools and could read and write. About this time the father came to be our gardener and the boys were often running about the compound. The elder boy frequently served as a subject for the practice of Telugu as I walked in the garden in the evening. Finally these two boys were baptized, the first of their family. Sometime later the father came and still later the mother. After the baptism of the two boys they were instrumental in changing the names of all the younger children, giving them Christian names. The eldest daughter, born about the time I came to India, had been named Tholissama, who is an Indian goddess incarnate in a certain sacred tree to be found in practically every Hindu court-yard. Her brothers had her name changed to Rathnamma (Jewel).

In due season Rathnamma began going to school, and because the family were poor she became my charge. She persisted through high school and went on through medical school. For several years she had been very sure she wanted to be a doctor, and in spite of many difficulties and discouragements

she persevered until finally she succeeded in accomplishing her purpose. She is an earnest Christian serving very acceptably in our hospital in Nellore. Several other members of the family are or have been active in Christian work. The gospel is still the power of God unto salvation to everyone that believeth.—*Lena A. Benjamin, M.D.*

A Garden of Souls

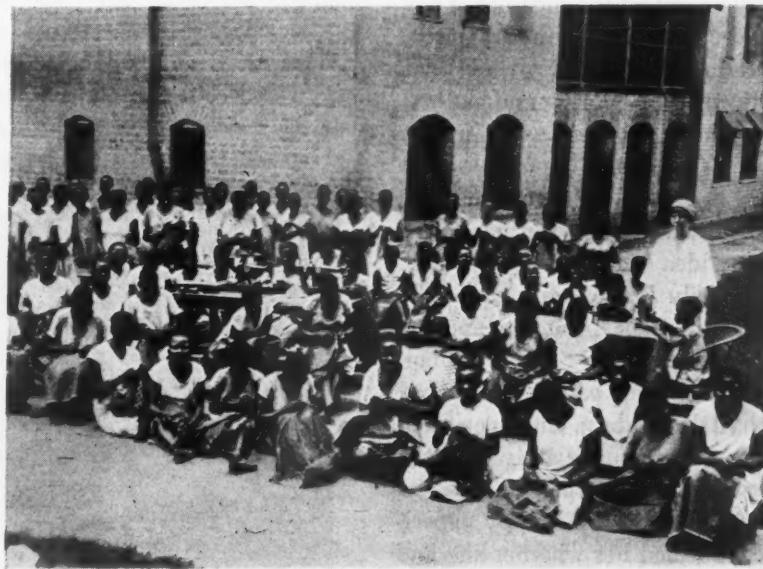
Soldiers of the Cross were these women out to win victories for Christ their King. But there are always victories to be won in the soldier's own heart and life. For people, and especially women in the Tondo field, difficult indeed is it to overcome prejudice, even hatred for the pygmies, who have long been the slave tribe. Privileges granted pygmies are so few they have little to inspire them to covet cleanliness, friendliness and a level of living much above animals which they hunt with such rare skill. Several services had already been held throughout the long village of Bolendo and it seemed as though the last was about to begin. But beyond the trees the missionary spied more huts and remarked, "Ah no, there are huts yonder; to the people there we must also tell of Jesus." "People!" very scornfully exclaimed several women under their breaths. "Doesn't Mama know that yonder there are only pygmies? Surely she does not expect us to go there!"

The service was well under way and the "people" of this far end of Bolendo were held spell-bound by hymn and Gospel story, so the white mama, followed by a single little lad, slipped away from the crowd and down into the apparently deserted pygmy village. No one was visible, but there were eyes everywhere, peeking through cracks in tiny shacks and shelters

hardly worthy the name of hut, peering around tree trunks or looking out from between the broad leaves of banana plants. The lad and teacher sang softly, "Follow Jesus today" and gradually adults and children crept out from their hiding places and, lo, a garden of souls craving cultivation was spread before their eyes. Simply, that all might grasp a part, the story of our Saviour's love for them was told. Then out of the corner of her eye the missionary saw her witnesses for Christ approaching, rather shamefaced. When they were quite near the missionary started a hymn, then slipped round to the rear and afforded them opportunity to testify. And they did not fail. These women of a race called "people" pleaded with those who are considered less than that, mere pygmies, to accept Christ as Saviour and become with themselves children of God. A victory? Yes, this proved to be so, for all pygmy settlements in the nearly 50 villages visited heard from the lips of these women the name of Jesus in song, story and prayer.—*Marquerite Eldredge, Tondo, Congo Belge.*

Rest Haven at Taunggyi

In the hills of Burma, at Taunggyi, is located the Peabody-Montgomery Rest Haven. Since its opening about seven years ago more than 90 cases have been cared for, especially those suffering from lung affections. Many a young woman has been saved for service through its ministry. Miss Lizbeth Hughes, who has charge of the Rest Haven, writes: "Dr. Chaney, our Field Secretary, paid us a visit and he was most enthusiastic over the progress that has been made in seven years. This year some improvements were made in buildings and grounds which tend to health and comfort and I trust to a bit more beauty also. Such a lovely home should have a beautiful setting. The new telephone is a constant delight. The same cheery atmosphere pervades the home and all who were here in the summer season expressed gratitude for the physical and spiritual gains while here. Those still unable to return to work or study are optimistic that before long they will be wherever God has a place of service for them."



Girls' Sewing Class at Vanga, Belgian Congo

TIDINGS

FROM THE FIELDS



A New Missionary's Experiences in Chinatown

Of course, Chinese children are delightful! We cannot understand each other in ordinary conversation, but we do manage to make our wants known—sometimes with a great deal of effort and a great many signs and gestures.

The greatest joy has come to me in the volunteer service of a lovely Chinese young woman. After I had received my appointment last spring to the Chinese Baptist Mission School in San Francisco, it seemed more than I could possibly undertake to try to help 70 tiny folk adjust themselves in a kindergarten or nursery situation with everything different from home surroundings and with a strange teacher, whose language they could not understand. I prayed that God would make some Chinese girl willing to serve among her own people. Those prayers were answered far beyond my highest expectation.

My volunteer is a member of our Chinese church in San Francisco, a graduate of the University of California at Berkeley, and has had two years of medical work in the East. It became impossible two years ago for her to continue her medical career, and she has given up any idea of returning to it now. Her family is the mainstay of the church in San Francisco and she has helped in the Sunday school. Though the girl had never worked with little children, she loves them and entered immediately into the spirit of the kindergarten.

After a month of happy experience, I asked her whether she had ever thought of devoting her life to such service. She was quite sur-

prised at the idea, but agreed to consider it carefully and prayerfully and to talk with her parents. Now she has decided that if the way opens she is eager to give her best to the children of Chinatown. We are praying that the way may open.

Not long ago we spent an interesting Sunday evening with a family for whom Miss Anderson has done a great deal during the past year. They were eager to show their appreciation, so invited us to supper. The home is on the third floor of a crowded tenement house on Spofford Alley. Here the parents and five children live in one room with only one window. A sort of loft has been built over the only bed, with enough space at one end of the room for a stepladder stairs. This loft is, of course, not high enough for a grown person to stand under. We did not see above the loft, but it is the bedroom of the older girls who are nine, seven, and five years old.

The father and two older girls speak English. We soon understood that we were all "going out" for supper. The children changed

clothes after we arrived, the girls going to the loft for that purpose. The father took a teakettle of hot water to the public bathroom, evidently, and returned "spick and span." Then we were ready to go to a Chinese restaurant—all except the mother. She had to wait until we left, you see, to dress. The father accompanied us to the stairway, then returned to wait for his wife.

The oldest girl knew where we were to go and led the way carrying the seven-months-old baby. We must have been an interesting sight going through the alley behind the nine-year-old Chinese girl and her baby sister! Miss Anderson held the hand of a smaller girl, Miss Anderson's sister held three-year-old Eddie's hand and I had the five-year-old girl, who is a member of our kindergarten. People looked at us curiously.

When the father and mother arrived at the restaurant, we discovered that we could not eat there for the whole place was reserved for a big party. At another restaurant there was no room. Finally, after some special arrangements at a third place, they made room for us.



Chinese Kindergartners, Baptist Mission, San Francisco

The father ordered very good food and we enjoyed eating with them. Most of all we enjoyed the quiet excitement of the children for whom this was a rare experience—the first time they had ever eaten in a restaurant.

Our hearts ache for these children who are bearing responsibilities and worries far too great for their years. They know that the parents would like to give them away because they feel that they cannot afford to keep them. Oh, the aches of little hearts that must bear these burdens for which they are in no way responsible! Yet the indomitable spirit of childhood is always an inspiration. It is a joy to see the little folk enter happily into the activities of our school and kindergarten. May we somehow help them to lay hold eternally of those things which alone can make their lives worth living.—*Bernice Allen, Chinese Baptist Mission School, San Francisco, Calif.*

Death on the Mesa

It had been a busy day at Sunlight Mission. The missionaries had been helping the women of the far-away village to finish their quilts. They had been working in the community house, and after the devotional service the women had all started home. When Miss Johnson returned to the Hopi room at the mission, there sat an old man who often comes to ask for help of some kind. He can see only a little out of one eye, but he wanted a needle, thread and some buttons; his coat was sadly in need of repair. The missionary sewed the buttons for him. Then she thought of the piece of meatpie and the coffee left from lunch. As he sat eating, she read to him from a copy of the Gospels in the Hopi language, the story of Jesus. The old man listened, not as he had done at other times with a sneer. When Miss Johnson laid the book



*A Hopi Christian Family
at Toreva, Arizona*

down, he picked it up and said, "Is this it from which you have been reading?" He opened the book and looked at it, with his one poor eye, holding it upside down, and said, "I don't see anything here that I recognize."

His favorite granddaughter, Jane, a Christian girl loved by all, was suffering with tuberculosis and had been taken to the nearest town to a hospital. Whenever the old man came to the mission, he would ask, "Have you heard from Jane? How is she now?" Finally there came a day when Jane was allowed to come home for a visit, but it was evident that she would soon be called to a better home. Grandpa had gone to the Hopi mine for a sack of coal and, in his absence, the girl quietly slipped away.

He thought of Jane's glad, welcome smile, but instead he heard her mother's cries of grief, almost an angry cry. She has not accepted the Saviour, so she mourns as those who have no hope. "Jane is gone," wailed the mother. "The missionaries took her body down to the church. Her father and lame grandpa went with them, they wanted me to go too, but I did not

want to go." "I am going," said grandpa, "I want to see her once more." He hurried down the steep trail as fast as his blindness would allow him to go. A number of Christians who had come from the other mission were waiting in the living-room, while the Hopi men dug the grave in a place of almost solid rock. Pliny made the coffin. Jane was dressed in her prettiest gown and looked as if she were asleep in the Hopi room. When grandpa entered and the people heard his mournful cries they tried to comfort him by telling him that Jane had gone to be in a home where all is joy, that she had taken the Saviour into her life, and all who believe in Jesus will go to that happy place. "Where have you put her?" he asked. Taking him by the arm, Miss Johnson led him to the place and lifted away the covering from the girl's face. The old man knelt so that he could look into her face and asked, "Why did you leave us? We were so fond of you."

Grandpa went to the church, and heard the message by Mr. Teachout who spoke of the happiness of the believer who is asleep in Jesus and of the promise of the glorious resurrection of the body and the eternity in the presence of the Lord. This morning the old man came again and while tears were streaming down his face, "I cannot forget Jane; does she live?" "Yes," replied the missionary, "she lives and she is very happy in Jesus' home. You must receive Him too, and you will go to that happy place."



THE LINCOLN COVER

The cover of this issue features a new painting of the boy Abraham Lincoln and his mother by the American artist M. Leone Bracker. It is reproduced through the courtesy of the Lincoln National Life Insurance Company, Fort Wayne, Ind.

All the World Loves a Baby

By H. A. SODERGREN

Great joy came to Moanza and to all the villages around about us when the new "missionary" Robert Wendell Sodergren arrived. Baby Wendell has the distinction of being the first missionary baby to be born at the Moanza station. Already he is a missionary in more than one way. Natives within a radius of 75 miles have never seen a white baby. Daily visits to see the "white child" are the order of the day. Day after day many natives tell us that in their villages they have much joy because of the new little "missionary" at Moanza. One chief claims he is grandfather to the child! Some small boys, about three years old, offered to carry the baby around the station in their arms. This offer has not yet been accepted. Often one can hear the natives say, "We are going to the white man's house to see *our* child." Teachers write letters to us expressing their joy.

One little boy said that the child of a white man could not cry. Some of the workmen asked what the baby eats. Another boy, seeing only water in the baby's bottle, asked if it was not soon time for the baby to start drinking milk. We wish that you could see the beams of joy which radiate from the faces of the natives. All the world loves a baby.

Do You Expect to Live Another 25 years?

More than 1,000 cities and towns cooperated in the observance of Men and Missions Sunday on November 18th. (See *MISSIONS*, November, 1934, page 541.) This is extremely gratifying when compared with the 837 cities who cooperated in 1933 and the 640 who observed the day in

1932. Here is new evidence of the growing recognition in the local church that the missionary enterprise is a man's task as well as a woman's responsibility.

The Laymen's Missionary Movement is projecting a National Young Men's Missionary Congress in Chicago next May. With the cooperation of the mission boards it hopes to bring to Chicago 1,000 or more young busi-

ness and professional men, artisans and farmers who look forward to a life expectancy of another 25 years and are ready to face the far-reaching implications of Christian missions.

The Movement is also planning an immediate series of one-day special meetings in leading cities with prominent speakers like W. E. McAfee, S. J. Corey, Brewer Eddy and others.

CAN YOU IDENTIFY THIS PICTURE?

MISSIONS will give a year's subscription to the first three persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.



*The above picture has been taken from the files of used cuts in *MISSIONS'* office. Can you identify it by telling what the place is or where the photograph was taken?*

Owing to the varying dates in delivery by the post office throughout the country, the date when the magazine arrives and the date of the postmark on the return envelope are determining factors. Contestants should indicate the precise date when the magazine is received.

*Address *MISSIONS* Picture Contest, 152 Madison Avenue, New York City*
For the correct title to the picture in the December contest and prize winners, see page 126

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Rhode Island House Party

NOTE.—*Mrs. Ida F. Armstrong reports enthusiastically the success of the Woman's Rhode Island House Party. In her letter one sentence stands out boldly: "The December copy of MISSIONS was just too fine for words."*

The Woman's Baptist Mission Society of Rhode Island had its house party recently at Cold Spring House, Wickford, R. I. It was the largest in the history of the Society. Mrs. Frank Rector, president, presided throughout the sessions. The women in charge of program and hospitality provided speakers, decorations, entertainment, and good cheer with typical Rhode Island efficiency. The Home Mission study book, *Orientals in American Life*, was taught by Mrs. William J. Armstrong; the foreign theme, *Japanese women speak*, by Mrs. W. W. Barker.

The rooms were colorful with examples of Japanese art and curios, and hung with educational charts made by Mrs. Rector and Mrs. Armstrong. The Japanese theme especially lent itself to such decoration. Miss Edith Wilcox, formerly of Himeji, Japan, showed the fascinating, delicate art of making Japanese sand pictures. Miss Wilcox, Miss Bertha Nicolet, worker among the French, and Miss Edna Howe, worker among the Italians in Rhode Island, were guests. The Misses Noble were guest speakers. Dramatics were represented by sketches of Japanese and Christian Americanization work: a "Sample" program; and a Japanese monologue given by Mrs. F. H. Coone dressed in a



AT THE R. I. HOUSE PARTY

Top, left to right: *Mrs. W. W. Barker, Mrs. Frank Rector, Mrs. W. J. Armstrong.* Bottom: *Mrs. F. H. Coone, Mrs. J. F. Russell*

beautiful Japanese costume, lent by Miss Wilcox. Mrs. J. Francis Russell, wife of one of our former missionaries to the Philippine Islands, wore a charming Filipino gown and exhibited curios. Excellent meals were enlivened by songs and cheers, and leisure periods

gave opportunity for games on the spacious hotel lawn. One afternoon was devoted to an historical tour to the many places of interest in and near Wickford. The spiritual import of this gathering was indicated by the deeply consecrated tone of its prescribed devotions, and the little groups which met at night for quiet prayer.

An Important Date

The World Day of Prayer falls this year on the first Friday in Lent, March 8, 1935. The programs and *Call to Prayer* are now ready in printed form, and may be ordered from the nearest branch of the American Baptist Publication Society.

The program "Bear Ye One Another's Burdens," by the Baroness Van Boetzelaer van Dubbel-dam of Holland, may be secured for 2 cents each or \$2 per hundred.

The Council of Women for Home Missions, the Committee on Women's Work of the Foreign Missions Conference of North America, and the National Council of Federated Church Women are cooperating in this important event.

A Japanese Program in Iowa

A recent Japanese program given by the Baptist Missionary Society in Shenandoah, Iowa, was planned with the idea of not only telling of some missionary work in Japan, but of teaching something about the country itself, its people and customs.

The house was appropriately decorated with strings of small lanterns cut from wall paper and

bright colored paper. Flowers of Japanese lineage were used in the rooms. The hostesses were dressed in costume. At the close of the program, tea was served from a table covered by a real Japanese cloth and centered by a clever growing or hanging Japanese garden (in miniature) with a cardboard pagoda almost covered with real vines. Nut cups made like tiny lanterns were used as favors. During the program, pictures of Japanese schools, houses, flowers, buildings and a miniature cardboard jinrickshaw were passed around.

The program follows:

1. A Japanese Good Morning. (For a child)
2. Japan—Its Problems.
3. Japanese as Individuals—Housewife, Schools, Festivals. Taken from *Ume San in Japan* and *Peeps at Many Lands* by John Fennimore. Any similar books would supply this information.
4. Japanese Religion—Brief sketch of Buddha, his influence, methods and places of worship.
5. Japan under Christian Influence—Reviews of articles in *Missions* were used. A wealth of material is available.
6. Japanese Revival—“Winning 50,000 Souls for Christ,” in *February Missions of 1930*.

The Roger Williams Class in Idaho University

The Roger Williams Class of the University of Idaho has had a very active season under the direction of Mrs. Ben G. Tandy, the teacher. In the fall a moonlight picnic was held at Ross Park to welcome the new students. In November the annual International Friendship Dinner was held when the accompanying picture was taken. About 50 were present with Japanese, Chinese, Greeks, Negroes, and American Indians. Students delivered addresses on: “Friendship and World Peace,” “The International Houses,” “The Missionary



The Misses Alma and Mary Noble at the R. I. House Party

and Peace” and “World Commerce and International Friendship.” At a recent evening church service the class was in charge. Several students spoke on “Bethlehem and Womanhood,” “Christ and Peace,” “Bethlehem and the Home” and “Christ and the Orient.” During the Christmas season the group assisted in the annual Christmas Tree of the Bannock Tribe at the Fort Hall Indian Reservation. Fifteen dolls were purchased and

dressed by the class. *Rev. I. G. Roddy*, Pocatello, Idaho.

Missionary Education in South Dakota

In South Dakota we are hoping to have more schools of missions this year than last. Some of our largest churches failed us last year, but are taking up the work again this year.

Huron completed its school, and it was the best school we have ever had, the average attendance being 49 for six consecutive meetings.

For the week-night meeting we met at 6:30 for supper, prepared by a different committee each night, and the study class met immediately following. The adult class used *Orientals in American Life*, and the junior class used *Rainbow Bridge*. The junior class was the largest and most enthusiastic we have ever had. Special tables were decorated with rainbow-colored candles and paper. During the last evening the juniors dramatized their book, and did it exceedingly well. One evening was given over to our own missionary, Miss Pethram of Burma.

We are looking forward with a good deal of interest to reading *Harvests*.—*Mrs. L. G. Lockwood*, Secretary of Missionary Education for South Dakota.



Roger Williams University Class at the University of Idaho

ROYAL AMBASSADORS



Royal Ambassadors of Windsor, Vermont

From the Yankee Frontier

Arthur A. Mooney of Newport, Vermont, says of the Roger Williams Chapter: "Last Sunday evening we had 200 folks out in the midst of a snowstorm. All appreciated the pictures of the work at the Ocean Park Camp." This chapter is very much alive and doing a fine piece of work. The boys are at work building a relief map. Three boys from this chapter attended the Ocean Park camp last summer.

The R. A. Binocular

This is the title of a news sheet published periodically by the Royal Ambassadors of Massachusetts. Massachusetts boys were hosts to the Baptist boys of New England on Friday, December 28, in a rally in the rooms of the Boston Y. M. C. A. The celebration featured an indoor track meet in the "Y" gym at 2:00 o'clock, a grand Pow-Wow, ending with a swim, and a banquet to which boys were allowed to invite their fa-

thers. The maximum accommodations are for 300, and every seat was occupied. Any one interested may secure a copy of this news sheet from Leland W. Kingman, 7 Echo Avenue, Reading, Mass.

Financing Boys at Baptist Camps

Mr. Leland W. Kingman, High Counsellor for Massachusetts, has invented a plan for financing the sending of Baptist boys for summer camps. Coupon books are issued with the title "Interest Bearing Certificates for Permanent

Features in This Issue of Special Interest to Boys

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Investment in the Development of Baptist Youth." The plan is outlined in the following instructions:

1. No Baptist Church having 100 or more members can afford *not* to send at least one boy each year to the Royal Ambassador Boys' Camp.
2. A boy selected by his church should, if possible, pay one-half of this fee himself.
3. By the sale of these certificates to individuals in the church, who are interested in boys, it will be possible for adults to have a part in the development of the man power of the church for tomorrow.
4. Select some member of your church to sponsor the sale of these certificates.

The coupon books contain 25 investment certificates whose sale in the local church provides funds for taking care of the expense of the boy or boys from a given church. Write this Department for further information. A copy of this booklet of interest-bearing certificates will be supplied on request. Royal Ambassador Counsellors should examine this plan with a view to its adoption in their States.

Initiations in Vermont

Rev. Homer C. Bryant, High Counsellor for Vermont, reports an initiation service at the Baptist Church at Windsor.

The entire evening of December 18 was devoted to two initiation services. The first was the initiation of a Page, Luther Parkhurst, which took place in the vestry. This was preceded by a short business meeting and a brief but whole-hearted and perfectly natural devotional service at which every R. A. member prayed for the boy who was to be initiated. Then the candidate for the Page degree was conducted into the room and initiated according to the usual custom.

The other initiation was that of a Counsellor. This service took place in the auditorium in the presence of only

the three participants, Glenn Rainboth, the Chief Counsellor, Rev. Ernest L. Harvey, the pastor, and myself. The candidate for this degree is a fine young man eighteen years of age and a senior in the local high school, Alton Blaney. This initiation which took nearly an hour was carried out in a most sacred and dignified manner.

The picture shows a group of the Windsor R. A. boys in front of the Lime Center Baptist Church in New Hampshire of which Rev. Lawrence Sibley is pastor. The Windsor R. A. boys went to this church to help organize an R. A. chapter there. Rev. Clarence Hanson is pastor of the Claremont, N. H., Baptist Church.

Just a reminder that we are hoping for 25% increase in the number of new organizations this year. Applications are coming almost daily, but we need many more to reach our goal. Pearl Smith's Devotional Services are in mimeograph form, 8¢ each or two for 15¢. There are eleven in the set. *Radiant Memory*, the new play by Virginia Edsall Giffin, presents a real challenge to more Christ-like living.

Reports of Guild Vesper Services on December 2nd would fill a big book. While there were variations in character, there was naturally much similarity in the general type of service. The fact that Guild girls all over the world were engaged in a simultaneous service of worship and dedication is in itself inspiring. May the holy impulses quickened in these services abide with all of us!

*Faithfully yours,
Alice J. Nolte*

218 Lancaster Ave., Buffalo, N. Y.



W. W. G., South Rutland, N. Y.

In the bond of a common devotion held fast,
Each has sought, in her place, not to work her own will,
But the Master's high purpose for her to fulfill.
So the Guild has moved forward with vigor and might,
As God's work ever will when His workers unite.

—Howard B. Grose.

Each to her station and each to her mission—
Some service for all is the single condition.
There is glory in service, whatever its kind,
If only 'tis rendered with heart, might and mind.
Honor lies in the How, in the spirit, and not
In the Where, or the Who, or fortuitous What.
They who strive, not for glory but conquest of wrong,
They shall tell victor's story, they shall sing victor's song.

So we gather with gladness our strength to renew
While we plan the great things we are going to do.
Through the years and events of a heaven-blest past,

Our good friend, Dr. Grose, is still loyal to Guild and Crusade, and has sent the above verses with the suggestion that they may fit into a House Party or Rally program. Guilders loved the Fifteenth Birthday song and greeting which Dr. Grose wrote for us and, while this latest is not a song to be sung, I am sure many a program will be enriched by having it read. All hail to our honored friend!

Greetings from Hays, Kansas

An even dozen of girls, 12 to 15 years, way out in Western Kansas, had the accompanying picture taken especially for MISSIONS at my request. Do you wonder their minister's wife, Mrs. Wynne, is enthusiastic about them? Here is a suggestion for next May. These girls on Mother's Day gave every mother who was in church a white rosebud, and in the afternoon took one to every shut-in mother. A good example to follow.

Chinese Banquet

Have you ever tried eating with chopsticks? The Wo-He-Lo Chapter in Minonk, Ill., have conquered that implement and at their banquet ate Chinese soup, chop suey, rice, pickled eggs, sponge cake,



World Wide Guild, Hays, Kansas

sliced orange and tea. The regular program meeting preceded the banquet, after which there was music, an inspirational address, and candle-light service.

Guild Promotions

It is always gratifying to mention the promotion of Guild girls to positions of larger leadership. The Guild not only gives a girl a deeper spiritual life and enlarged vision but it develops leadership qualities. Last September Jean Neely was ordained to the ministry in Boston and immediately became Pastor of the United Baptist Church, Farmington, Maine. She is a graduate of Gordon College of Theology and was W. W. G. Secretary for Boston South Association. With the opening of the fall term of Eastern Theological Seminary, Philadelphia, Irene Jones assumed her duties as Dean of Women, with one or two classes in addition. She was Guild Secretary for Abington Association, Eastern Pennsylvania, for several years and an outstanding leader in State work. We are glad the Guild could contribute two such fine leaders to the denominational work.

Another Wide-Awake Chapter

We are happy to report that the Ann Judson Chapter, First Church, Mt. Pleasant, Iowa, is making remarkable progress. We

have a charter membership of 22 girls, who held their first meeting on October 6, 1934. Within a month we had grown to 31 members. We use the beautiful candle-light recognition service for our initiation and find it very impressive. Our missionary studies are so interesting we can scarcely await the appointed date of meeting. We have our Year Book completed and are planning our National Vesper Service program. In cooperation with the Ladies' Circle we prepared a Christmas box for the Kiowa Indians at Saddle Mountain Mission, Oklahoma. We have a fine Prayer Band of conse-

crated girls with a deeply spiritual leader who gives out definite topics for definite prayer at definite times. We have our Scrap Book and also our Monthly Activity Book under headway and each girl is responsible for some part of its pages. We have set our goals high and are planning on a worthwhile year's activity by Worth While Girls, in the Master's vineyard.

Little—But Growing Strong

Because the church in South Rutland, N. Y., is small, girls of all ages are in the Guild. They have monthly program meetings, do White Cross work, dressed dolls and made scrap books for a missionary and are proving that a group of seven worth-while girls can carry on with enthusiasm.

Never in the Country Before

A new feature at Bethel House, Campbell, Ohio, was made possible through the Wilson Avenue Church, which secured an abandoned farm eight miles away at Hillsboro, Pa. With the help of the men of the church, three fine ca-



Guild girls of Holdredge, Neb., give a Japanese tea

bins were put up. The women cleaned the farm house so that the kitchen and dining-room were usable. Donations of dishes and cooking utensils were received and lo—"Camp Thompy" came to light.

"Imagine our joy," writes Miss Ruth Makeham, "when we learned that the girls of Bethel House could have the camp for one week, the only cost being that of the food. There were 19 of us—15 World Wide Guild girls and a mother who came to help and brought her little one. The girls were divided into two groups, the Blue and the White, and vied with one another in work—cooking, washing dishes, etc., as well as sports and stunts. Mornings were spent in classes—Guild Methods, Guild Ethics; and recreation, swimming, missionary reading kept them busy all afternoon. Evenings brought sunset vespers, camp fire—then the welcome taps. It was without doubt one of the most worth-while weeks we have ever had. Six weeks later our subject at Comrades meeting was 'Lessons I have Learned this Summer.' Here are a few of the answers from those who were at camp: 'I was never in the country before. I didn't know we lived in such a beautiful world.' 'I have learned to know God. He is real to me now.' 'I have learned never to quarrel. I haven't even quarreled with my mother since I came home from camp.' 'I went to the camp for fun, but I learned I had a better time at classes and Vespers than I did playing.'"

Reorganization

The Junior becomes the Teen Age in East Moline, Illinois, and the opening meeting with 26 high schools present was a gala occasion. The group is truly cosmopolitan, the family of one of the Russian girls having come to the

church through Christian Americanization efforts. In the center of the table was a large globe from which streamers of blue crêpe led to each girl's place card. The latter represented a different country, and on the back was a brief note relating to the country which each girl in turn read, and then lighted her candle. Thus we were impressed with the fact that we hold in our hands light for all the world. The girls seemed to catch the full meaning of the high aim and purpose of the Guild.

Here's a Different One

Of course it would be different with Mrs. Terradell, Ohio's former State Secretary, heading it up. This was a single chapter affair held in the First Church, San Luis Obispo, California, on three consecutive days beginning at 5 and closing at 9 P.M. The minister, Rev. G. B. Christian, pronounced it "one of the finest things ever held in the church." It was called a Radiant Life Conference or A.I.T.C. (Annual Intensive Training Conference). A different group served dinner each night with different table decorations, hostesses and ushers. Promptly at 6:00 the first class period began. All classes

were given 20 minutes with a 5-minute recess after each one. The first period took the form of a Panel discussion; the next, Stewardship, conducted by Mr. Christian, who was formerly with Dr. Agar's Department; the third, Devotionals; fourth, Mission Study, presenting the year's study material; fifth, Program making; and sixth, Dramatics. An original Candlelight Dedication closed the Conference.

One of Many

Japanese Teas are quite the vogue this winter and are as varied in character as they are several in number. The picture shows a jolly group from Holdredge, Neb., the home of our new State Secretary, Belle Manley. The basement of the church was transformed into a Japanese scene with parasols, lanterns softly shaded, and cherry blossoms. The program consisted of several Japanese musical numbers and other classical selections. Genuine Japanese rice cakes shipped from a California importing house were served with tea. On the top of each cake was a colorful scene and in the cone-shaped cakes each guest found a slip of paper with her fortune.

Children's World Crusade

WHEN LINCOLN WAS A BOY

Great Living

The month of February usually directs our thoughts to the many great men who were born in that month. The first one, probably, that leaders of boys and girls will meditate on is Abraham Lincoln. It will be helpful for children to know that greatness is not a mantle that is laid upon the shoulders

of grown men on some special occasion, but is the result of hard work, self-control and faithfulness. Rufus Jones, in *Finding the Trail of Life*, in speaking of a boy's struggle to do right and constantly doing wrong says, "When Abraham Lincoln was a boy going through the struggle, he wrote on his home-made arithmetic book:



Crusaders and Heralds, Burlingame, Cal.

"Abraham Lincoln, his book and pen,
He will be good, but God knows when."

And quotes from Tennyson:
"Oh for a man to arise in me
That the man I am may cease to be."

After Daniel Webster had made his great Bunker Hill speech, a friend said to him, "Can you do it again?" He replied, "If the occasion demands it, and my mind responds, and the preparation is sufficient—yes."

The world will always need great men and women in high places and in low. This generation of boys and girls will soon be either great and noble or mediocre and mean.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

—Longfellow.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

world friendship projects, upon which we can build.

As a third step we shall thoroughly acquaint ourselves with the C. W. C. program and the mass of materials available for its use. What, out of all this material, will best be used to help the boys and girls of our particular area to develop that sense of friendly Christian interest in "other" children? Note that your study books are now so arranged that you may choose material most suited to your need. We shall not duplicate the public school program; we shall rather build upon it and co-operate with it that those friendly contacts may be enlarged and Christianized. After all, our paramount job is to infuse a Christian spirit into knowledge more than to give knowledge itself. However, where this knowledge is not available from outside sources, we have the added task of providing the content material as well.

Our next step is to coordinate the C. W. C. plan with the general Christian educational program for our Primary children, so that missionary education shall have its due place in their Christian development. This may be through separate meetings, it may be in coordination with the Sunday school program, or at the church service hour. Survey your local situation first and adapt your program to fit the need. A certain church in Northwest District that had met continued opposition to the C. W. C. program made such a survey, considered the many possible plans for organization and found a solution that is now working satisfactorily.

The final step is that personal touch that the teacher alone can give, that will cause the child to love missions, and that will nurture attitudes toward other peoples that will carry over into mature life. Shall the children we



Mary Kariya of Ogden, Utah, who read 53 books last year

nurture become more internationally minded adults because of our teaching and influence? We trust so.

Welcome—Orientals

Having studied about the Japanese and their fascinating country, we are going to look for a few weeks upon them as they come to America to make their home. On the same boat that brings the Japanese we shall find their neighbors from China, the Philippines and a few from Korea and India. Will they like our country and us? Will they be happy in school and at work, and will they find it easier to live the way Jesus taught us to live here in Christian America than it was in their native lands where the Bible and Jesus have been known only a few years? No matter what we learn about these things, each one of us should be very honest about our own part of the picture. There are boys and girls from these countries in our

neighborhood. Have we been kind and friendly to them? Have we asked them to our Sunday school? Maybe there are none of these boys and girls in our town. Have we sent some of the things Miss Clingan and Mr. Shepherd have asked for, and have we denied ourselves some things we want so that we may have some money to send to the Chung Mei Home and the Sunday schools, clubs, kindergartens and churches that we Baptists have, where these people may find friends who speak their language and want to help them while they are strangers in a strange land?

Last Fall a beautiful new building for the use of Japanese on Terminal Island near San Pedro, California, was opened. There were between 300 and 400 Japanese children and young people who marched all through the building and grounds on the day the building was dedicated.

Enthusiastic Crusaders

Word has come from Utah that all the C. W. C. organizations in the state are in full swing. A new group of colored children has been formed and they are very enthusiastic. One thing these Utah Crusaders do is read. Marjorie Wirt of Salt Lake City read 79 books last year and Mary Kariya of Ogden read 53. There wasn't much time left for them to get into mischief, but girls who are as interested in reading as that won't want to be in mischief.

From another section of the country comes a gratifying report. The children in Pittsburgh have had a "wonderful" time working on the Japanese project. "The librarians here told me," writes Mrs. Gannon, the State Secretary, "that they have never known such interest in all kinds of things Japanese."

"Following Jesus" *

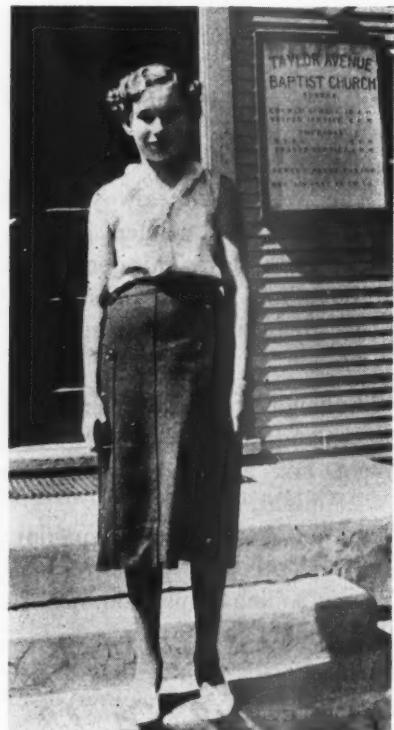
By FLORENCE CRANNELL MEANS

This story is taken from the *Graded Church School Stories, Some California Poppies and How They Grew*. The Baptist Bible School on Terminal Island was the largest Japanese Christian school in North America until the Buddhists began activities to undermine it:

Seizo said you might as well be a Buddhist as a Christian. Another boy said it was enough to send a fruit offering to the Shinto shrine. On that little island ringed round by the ocean there was a Shinto temple, where the priest came twice a month to chant, and beat the drum, and throw salt to keep the earth by the mercies of the gods. Soon a Buddhist building was to be put up.

Seizo said nobody could be as good as the Baptist Sunday school said you ought to be. There was no use trying.

* Reprinted by permission of the Department of Missionary Education.



Marjorie Wirt of Salt Lake City, read 79 missionary study books

Chuzo wondered. Maybe it wasn't manly to do the things Miss Virginia talked about. Maybe there was no use trying.

Being polite to girls and women, now. Most of the fishermen weren't polite to them—the strong brown fishermen, who were almost all Buddhists.

It was Saturday, and Chuzo walked toward the wharf, thinking about it. He liked to see what boats were in. Sometimes there were boats that had been away down to South America after tuna fish.

Across from the wharf were the cannery buildings. Chuzo peeked into one of them. Jiro worked in this cannery on Saturdays. Chuzo watched for him a long time; and then he saw him only because of something that happened to a wrinkled little yellow woman.

Everywhere in the cannery it was hot and wet and fishy. The air was full of smelly steam and the floor was wet and slippery with fish. People had to be careful not to fall.

The wrinkled little woman forgot to be careful. She stepped on a pile of fish-skins that were slippery as banana peels, and tumbled on the floor. When she tried to get up, she slipped again. Her face and her hands were smeared with fish. Everyone laughed, but no one tried to help her.

At first no one tried. Then a broad-shouldered young fellow ran lightly across the slippery floor, picked her up, and handed her a cloth to wipe her hands and face. His own face was red, because it was a hard thing for a boy to do, with everyone laughing. Still Jiro was as polite to the wrinkled little woman as if she had been Miss Virginia.

Chuzo walked slowly away. Jiro was everything a small boy could wish to be. He could beat almost anyone at *Kendo*, Japanese stick-fighting, and at *jiu-jitsu*. He played tennis well. He could box. Yet Jiro thought it worth while to be polite to a poor old woman, and to "Be ye kind," besides.

That night Chuzo went to the *Kendo* match. The first players knelt and bowed low to each other and to the *Kendo* teacher.

Very strange the players looked,

God's Love

Negro Poem

I do not know why skies are blue,
Or why the black clouds float
around;
I only know that God is true
And that in all His love is found.

I do not know why flowers grow
Low on the ground, or slim and
tall;
I only know that God is love;
He is the maker of them all.

I do not know why I am dark,
While your dear face is light and
fair;
I only know that God is good
And loves His children every-
where.

with their heads hidden by queer head-guards, and their bodies wrapped in queer leather shields. Their feet and arms were bare.

Chuzo's heart beat fast. One of the fighters was Jiro.

"Leg!" Jiro called out, in Japanese. Each one had to call the part he meant to hit, or it didn't count.

The other boy caught Jiro's bamboo sword with his own.

"Head!" he called. But Jiro dodged in time.

They went on and on, the bamboo swords crashing and the voices ringing sharp and loud.

"Side!" shouted Jiro, and hit the other boy a great blow.

The teacher stood up. He hadn't seen whether Jiro struck with the proper edge of the bamboo sword or not. If he didn't strike with the proper edge, it didn't count. No one seemed to know.

Chuzo held his breath. He did want Jiro to win. And he knew Jiro wanted to.

What was Jiro saying? "It wasn't the right edge of the bamboo," he said clearly. "So it doesn't count."

They went on fencing, and Jiro lost the match.

But Chuzo's eyes were bright and

thoughtful. Jiro played fair, even when it made him lose. Jiro thought it was worth while. He had grown to be a lot like David, Chuzo thought, even if he didn't have yellow hair and blue eyes like the pictures of David.

Next day was Sunday. The Sunday school was so big that the Primary and Junior had to meet at nine and the older classes at ten. When the fine new church was done, they could all meet at once.

There were to be baptisms at the church service at eleven. Chuzo decided to wait around and watch them.

While he waited, the big boys and girls went into the minister's house for the class. Jiro looked fine in his blue sweater and gray trousers.

Chuzo went up close to the porch, so that he could hear them through the open door. They were talking about how they could do the most good for their own people, the Japanese.

Jiro spoke: he sounded a little bashful. "I think I can do most if I'm a real Christian man," he said. "I guess you all know I'm going to be baptized today. I've been trying to live that way for quite a while now. I haven't done so awfully well, I couldn't do it at all without Christ. But I'm trying like everything."

Chuzo straightened his shoulders and drew a deep breath. That settled it for him! Seizo was wrong. Maybe you couldn't be quite so good as Miss Virginia wanted you to. But if taking Jesus for your Saviour and trying hard all the time made you into a boy like Jiro—why, Chuzo was starting right this minute.

And that was the biggest lesson Chuzo learned.

PESSIMISM OR CYNICISM?

A Question Box Explanation

A typographical error appeared in the January Question Box. Question 12 read "What has saturated the people with pessimism?" The word "cynicism" should have been substituted for "pessimism." We are sorry for any inconvenience this error may have caused, and contestants will be given full credit for the answer.

• THE CONFERENCE TABLE •

"In choosing our love gifts to the Lord let us remember that they are tests of our devotion to Him, for we are apt to give the best and dearest to the best beloved. Christ bids us measure the height and depth of His love to us, by what He suffered and sacrificed in our behalf. May He not, therefore, judge of our love to Him by the sacrifice we are willing to make for His cause?"

(From a paper on "Love Gifts to the Lord," read before a Lutheran Woman's Missionary Convention in 1887.)

The Year Book of the Woman's Auxiliary of the Alhambra, California, Baptist Church has just come to the Committee of Conference. The general theme is "Builders with Him," and the theme-verse, "Come and let us build up the wall." Nehemiah 2:17. The thought is carried out through all the programs for the year. We are giving an outline here, hoping it will prove to be helpful to other societies.

Topic—"Laying Foundations through Reading."

Presentation of New Books and "Missions."

Stewardship—Putting in Bricks: Time, Money, Talent.

Devotional—"Building under Adversity." Nehemiah, 4th chapter.

Civic Program—"Builders with Him for Good Citizenship."

Devotional—"Building for our Children." I Samuel 1:27 and 28.

Temperance Address.

Devotional—"Building for Others." I Kings 8:41-48.

Missionary Program—"Building with Him through Schools for Negroes."

Evangelism—Winning New Workers for the Wall.

Devotional—"Christ the Only Foundation." I Corinthians 3:11.

Address—"Work for the Jews." *Devotional*—"Building by Love." Mark 14:8-9.

Missionary Program—"Building with Him in Burma."

"Baptist Literature and the Rangoon Printing Press."

The Home—"Where Bricks are made."

Devotional—"Building by Sacrifice." Luke 21:1-4.

Topic—"Builders with Him through White Cross Work."

Dramatization—Presented by White Cross Committee.

Display of White Cross Work.

Devotional—"Building by Prayer." Luke 18:1-8.

Missionary Program—"Builders with Him in Bengal-Orissa through Schools and Evangelism."

Devotional—"Building by Faith." Hebrews 11:6.

Missionary Program—*Address*: "Building with Him in West China."

"Builders with Him in our Church." —Workers' Conference.

Devotional—"Building for Eternity." I Corinthians 8:12-17.

Missionary Program—"Builders with Him in Japan." (Presenting Japanese Christians.)

The following paragraph is also taken from this Year Book. The

plan could be used with profit by other societies:

"The luncheon feature for the current year is known as 'Birthday Partners.' Each woman is given the name of a missionary whose birth date is the same as hers, and at luncheon table (taking the months in succession) the women 'celebrating' bring some news item or letter from their birthday partners."



From the woman's society of the Market Street Church, Harrisburg, Penn., comes this account of an interesting meeting on "Building the Wall." A box about twelve inches square, with the word "Christ" printed across it, represented the corner stone. This was laid by one of the charter members of the society. Smaller boxes, with the names of the various departments of work—Reading, Missionary Education, Prayer, etc.—were laid by the secretaries of these departments, each giving her plans for the year's work. (Boxes were covered with silver bronze crêpe paper.) Finally the President cemented the whole together, using a small trowel, the cement being the helpfulness of every woman in the church. She closed with a devotional service, using as her text Nehemiah 2:18—"Let us rise up and build. So they strengthened their hands for this good work."

The invitations to this meeting were three-inch squares of heavy tan paper. On one side was an outline drawing in ink of a mason's trowel, with the words, "Building the Wall." On the other side was the invitation to the meeting.

This idea could well be used for the presentation of reports at an annual meeting, changing the title to read "So Built We the Wall."



The Membership Secretary of the Harrisburg Society has made a poster which is worth mention-

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MISSIONS •

ing. It is made of a large sheet of white cardboard, across the top of which is printed:

"Our aim is to build a wall;
We need the help of one and all."

Starting at the bottom a red brick bearing her name was pasted on for each woman who attended the meeting. A brick is added for each new woman who comes to the

meetings. The members of the society are working constantly to bring in others so that the wall may grow.

The Committee of Conference would be glad to have you send in your programs on "Building the Wall." Please send them to either Miss Janet S. McKay or Mrs. Katherine S. Westfall, 152 Madison Ave., New York City.



Baptist Missionaries Working among the Crow Indians in Montana. Photographed at the 13th Annual Crow Indian Baptist Association. From left to right: C. E. Bently, H. R. Norwood, Mrs. Norwood, O. C. Wright, Miss Melvina Johnson, Miss Mary Murray, Miss Clara Olds

THE OPEN FORUM OF METHODS

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The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

A Spring Suggestion

Many of the year books sent to the Conductor include a Mother-Daughter program, indicating that this has become an established feature in the missionary program. Because of the emphasis on *The Christian Home* in the March topic, the following account of the Mother-Daughter banquet of the Alhambra (Calif.) Baptist Church will be of interest to all who are using the *Building the Wall* outline.

"Open wide the window of our

spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain Thee with all the powers of adoration and love."

"A home is not an accidental or natural coming together of human souls under the same roof in certain definite relationships; it is a work of art to be builded upon fixed principles of life and action."

The two quotations provided the keynote of the program, *The Quest of Friendship on the Rainbow Trail*. The president's greet-

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ing touched upon the time when the daughters would take the mothers' place in the affairs of life, not only civic, social and home, but also in the church. A toast to mothers emphasized friendship, fellowship and love in the home with mother—"the greatest of friends."

The program theme was ably presented in three toasts: The first—"The Start—Ye Olde Days," by a grandmother, who gave a picture of life at home and in the community as it was "in the old days," pointing out that home was then the center of life with many more duties for the individual members of the family; that the church had more part in family life; that school did not demand so much as it does now. She stressed the fact that the influence of the right kind of friends was important then as now.

A mother gave the next toast, "The Pursuit—Yesterdays." Her message was that the quest of

friendship in home, church, community and school must follow the rainbow colors of *love, thoughtfulness, forbearance, patience, courtesy, understanding, and self-control*, on the trail where the fine art of living together is practiced.

In "Follow On—Today and Tomorrow," a daughter brought to the other daughters the challenge of *What is YOUR quest? Where*

is it leading? She, too, pointed out the importance of true friendships.

"The Scripture Guide in Friendship's Quest" (I Cor.: 13), and the story of the friendship of David and Jonathan followed the toasts. A fitting climax was "Rainbow's End—The Pot of Gold," devoted to the Friend of friends and His commands, particularly that relating to world salvation

(world friendship). At the conclusion all joined in singing "I've Found A Friend, O Such A Friend." The artistic hand-tinted programs, with a rainbow arch and blue birds for happiness, made attractive souvenirs of a delightful and inspiring evening.

"The Garden"

Women and girls growing together in the home and the church was the underlying thought at the Mother-Daughter banquet of First Church, Wayne, Pa. A garden sketch was based on two lovely bits of garden verse and an original rhyme lengthening the nursery rhyme "Mistress Mary, Quite Contrary." The toasts were "Morning Glory," "Four O'Clock" and "Forget-Me-Not." The guest speaker, Mrs. Frederick M. Paist, President of the National Board of the Y. W. C. A., also followed the general theme in her talk, "The Garden."

A cut-out basket of flowers in water colors, listing the program numbers, was given to each guest, an appropriate memento of a program which was "simple but lovely and so worthwhile."

"Mother-Daughter" Songs

A booklet from Peddie Memorial Church, Newark, N. J., contains several songs of unusual interest. The Conductor has typed a few copies. One will be forwarded free on request. Send a self-addressed envelope, please.

Contest Award

The year book awarded Honorable Mention in the 1934 contest (see November MISSIONS) was entered by the First Baptist Church, Newton, Kans.

December Picture Contest

The picture published on page 579 in December showed Spelman College, Atlanta, Ga., as it appeared in 1883.

Brotherhood Day FEB. 24

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—GEORGE WASHINGTON.

A DISMAL HISTORY Puritans (1600's) exile Quakers, whip forty and kill four. "Know-Nothings" (1850's) butcher Irish and burn their homes. A.P.A. (1890's) defames Catholics by fraud and forgery. Ku-Klux Klan (1920's) fanatically deny human rights to Negroes, Jews, Catholics. Nazi totalitarianism (1935) endangers by example personal liberty everywhere.

A HOPEFUL OUTLOOK "Catholics, Jews, and Protestants must know one another, as we are all members of the crew of the same ship. Our cooperation as citizens is necessary for the safety of the ship, and every ignorance and every prejudice among us is a danger." —NEWTON D. BAKER.

A COOPERATIVE PROGRAM You are invited to the first national Institute on Human Relations at Williams College, Williamstown, Mass., August 22-30, 1935. This Institute will consider:

- what local committees can do to improve inter-group relations through education programs in churches, schools, colleges, women's groups, service clubs, radio, newspapers;
- what we can learn from other countries about racial and religious problems;
- what areas permit cooperation without sacrifice of conviction.

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Write for Williamstown Institute program and registration information.

Write for information, resource material, discussion outlines and programs for Brotherhood Day

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MISSIONS •

Prize Winners: Mrs. Robert E. Johnston, Hamilton, Ohio; Mrs. Mary W. Simons, Johnstown, Pa.; H. K. Phinney, Rochester, N. Y. **Note:** The three prize winners this month had a decided advantage unknown to the editor over all other contestants, in that two of them at one time were on the staff of Spelman Seminary and the third was related with the school through a sister. Therefore they could instantly identify the picture.

Honorable Mention: Mrs. B. E. Crosslin, Caldwell, Kans.; Mrs. Thomas H. Bowne, Philadelphia, Pa.; Mrs. R. T. West, Apollo, Pa.; A. L. Carter, Modesto, Cal.; Mrs. George C. Christensen, Eugene, Ore.; Mrs. D. H. Illick, Monrovia, Cal.; Mrs. W. H. Clinton, Norco, Cal.; Herbert E. Hall, Mason City, Neb.; Mrs. Harry Marshall, Port Miltda, Pa.; Mrs. Cassie Harmon, Royal Centre, Ind.; Rev. Alfred Trenerry, Huron, S. Dak.; Mrs. C. A. Ohlhausen, Huntington, Cal.; Mrs. L. L. Whitcomb, Lewiston, Idaho; Mrs. C. B. Siler, Tacoma, Wash.; Mrs. Laura Trachsell, Eugene, Ore.; Mrs. Ella Hatten, Hamburg, Iowa; Mrs. Henry A. Jones, Fargo, N. Dak.; Clara Sherry, Iowa Falls, Iowa; Addie L. Spiegel, Waymart, Pa.; Mrs. M. E. Wasser, Horton, Kans.; Mrs. Frank Adsit, Warren, Ind.; Mrs. A. Emes, Altoona, Pa.; Mrs. Ida F. MacLaurin, Manistique, Mich.; Mrs. Fred Mott, Marion, Kans.; Mrs. W. P. Robinson, West Concord, Minn.; Mrs. Lydia McCoy, Mitchell, Ind.; Susie M. Johnson, Greensburg, Ind.; Mrs. George Ray, Cambridge, Ohio; Addie S. Wratten, Brookfield, N. Y.; Mrs. Van Housen, Herkimer, N. Y.; Mrs. Ruby Beverage, Bangor, Maine; Mrs. P. E. Smith, Hilton, N. Y.; Ada Towle, St. John, Kans.; Ida B. Bennett, Monmouth, Me.; Henry T. McDonald, Harpers Ferry, W. Va.; S. M. Thompson, Old Orchard Beach, Me.; Mrs. A. F. Pinkham, Newton, Mass.; Mrs. G. A. Lawson, Cincinnati, Ohio.

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THE CHRONICLE

From the cradle to the grave in missionary service

BORN

To Rev. and Mrs. B. I. Anderson of Kohima, Assam, a daughter, November 11.

To Rev. and Mrs. Erle F. Rounds of San José, P. I., a son, November 26.

SAILED

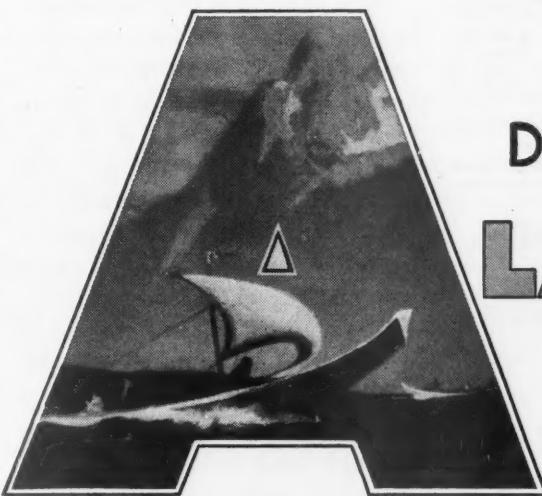
Rev. and Mrs. F. W. Harding, from New York, November 16, on the S.S. *Berengaria*, to Southampton for Assam.

Rev. and Mrs. L. A. Brown, from New York, November 21, on the S.S. *Washington*, to Antwerp for Belgian Congo.

Dr. and Mrs. C. R. Manley, from Los Angeles, December 11, on the S.S. *Taiyo Maru*, to Yokohama for South India.

DIED

Rev. F. H. Levering, retired missionary, at Kotagiri, South India, December 2.



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Impossible! So They Did It

"Somebody said that it couldn't be done." That somebody was the chairman of the financial board in a small village church in southern New York. "You can't do it, the people won't stand for it," and most of the other members of the board agreed. Maybe it couldn't, but the pastor was one who wouldn't say so till he'd tried.

The church referred to has a membership of about 100, with some living elsewhere and many inactive, none rich and many poor through bank failure and the removal of industrial plants from the village. The financial methods of the church go back many decades. Once a year it has been customary to pass around a small note book to be signed by contributors. It was the business of one or two in the church to collect this money in a haphazard way instead of making giving a part of worship. Money obtained in this

way was supplemented by suppers and fairs.

After a year on the field, the pastor sought to replace the old methods with better ones, though it was like driving an automobile through a deep snowdrift. But there came a thaw through the recitation of Scripture verses on giving during the offertory on Sunday morning, a sermon on stewardship now and then when the people were not expecting it, and a few suggestions to the financial committee.

When an Every Member Canvass was suggested, the finance committee was silent, except to ask who is to do the team work, but at the annual meeting of the church in January the pastor was allowed to "go ahead." No time was lost. After arranging for six teams, of two each, four teams of men and two of women, the time for the Canvass was set.

After the Canvass, reports were brought in. Like the 70 whom Christ sent out, the team workers came back rejoicing that people they "never expected" made pledges. The pastor and treasurer supplied most of the names of people whom the teams visited. In all, 53 signed cards. New life came to the church. The double pocket envelopes are used. The morning services have grown and the church school is in a thriving condition. The Canvass was a victory and the impact of it will last.

THE LAST WORD

Both my husband and myself would hate very much to be without MISSIONS. We are "shut-ins," and certainly enjoy every bit of the magazine.—*Mrs. R. D. Crawford, Owosso, Mich.*

I have taken MISSIONS several years. It is most interesting, educational and inspiring. I reside in a small village, but when reading MISSIONS I feel that I am a resident of the whole world.—*Mrs. Edgar Lewis, Denver, Ind.*

MISSIONS has been unusually interesting this year.—*Mrs. Ethel M. Dinsmore, Lowell, Mass.*

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Who Are Our Neighbors



Northern Baptists have acknowledged that our great responsibility is to share our Christian faith with others. To this end:

"We shall concern ourselves about the unconverted people in our community, making a responsibility roll particularly of (a) parents of our Sunday school pupils; (b) children who are in no Sunday school; (c) neighbors and friends.

"We shall join whole-heartedly in the effort to give to the whole world the gospel of Christ in all its fullness as it applies to individual, social and international life."

Inspired by such aims, no church is too small to be a world institution, no church member is too humble to be a world citizen.

Horizons broaden when the will actively to share Christ is present. Life is dignified when one becomes a part of the missionary forces encircling this earth with Christian love.

It is a noble concept that overleaps all barriers of distance and race and nation and declares for a neighborliness that embraces all mankind.

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